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Led to the Light.

BY HUDSON TUTTLE.

CHAPTER XV.

DEATH.

The sermons on the succeeding Sunday were received with more than usual favor. They were polished literary productions, and, as no doctrines were expressed, no fault could be found with their orthodoxy. The morning's discourse on charity might be taken as having personal allusions, if any one ever applied such allusions to themselves. It is some one else who receives the whipping, and, although the coat would be an excellent fit for us, we laugh to think how perfectly it sets on others.

A few of the oldest members grumbled as usual over the lack of the strong points of doctrine, supported by Bible texts, the younger portion were delighted with the eloquence of their pastor, and crowded around him when he descended from the desk, with congratulations. Usually this would have been delightful. Nothing can be more grateful to speaker than commendation at the close of his effort. It is not from love of praise, but the sensitiveness of exhaustion which seeks a return of the forces it has sent out. In the ratio of the brilliancy of the discourse is the corresponding depression and the feeling that it has been a failure. To fall from the intense heights of burning utterance, when ideas glow with a reality unknown to objective things, and thoughts assumed personality, to the dead level of common utterance, with every abre of the overwrought nervous system, quivering with the strain, can not be understood by those who have not had the experience. It is then a friendly word, assuring the pelasure the auditors have received, is indeed a balm in

Mr. Arling had not been true to his convictions. He had been false inasmuch as he had suppressed the truth. Hence his depression of spirits continued, and when at home, after the severe labors of the day, he threw himself into a chair with a feeling that his work was waste. How far below his ideal had been these discourses. How tame his words to the thoughts which flashed, and flamed, and strove for utterance! Rebellious thoughts, which, had he given them rein, would have shocked his hearers as sacrilegious. He was running a bellion against the bondage under which he had chased. He Avarice, Selfishness, and Vanity-who over conditions, porrace in chains, and under such conditions praise was a mockery and humiliation.

moodily.

"How unjust you are to yourself," replied Asphodel, who sat opposite, caring for baby Flo. "I was proud of you, and the people were likewise. Do you know you have lost your ministerial manners and taken those of the lecturer."

"I observed the change and queried whether it was in tended or unconscious," said Stella.

"Quite unconscious, I assure you. I have entered a new

field of thought, and if my manner of delivery is as changed

as my views, it must be indeed striking." Asphodel, seeing the child awakening, sang the exquisite

baby song from the German:

"Thou hast two ears and one small mouth ! And wilt thou grieve the day? It is that very much thou'lt hear, And little thereof say.

Thou hast two eyes and one small mouth And think thou, 'tis not well? It is that many things thou'lt see, And keep thy secrets well.

Thou hast two hands and one small mouth ! Dost thou the reason know? Just twice as much as thou shalt eat. That thou must earn, I trow.'

"What a thrifty song!" cried Stella. "You would have our Flo grow up into a Gretchen with wooden shoes, milk the

cows, and go into the field, what a life to look forward to?" Asphodel bent and kissed the little hand. "Two hands to earn bread! That is what countless mothers must look forward to when they rear their children. Just winners of bread struggle for life?"

"Do you not think Flo a beautiful child?" asked Stella in admiration.

"Why ask !" replied Asphodel smiling. "A mother sees perfection in her child."

"Her cheeks are unusually red, are they not, sister?"

"I think she has a slight cold. Her hands are hot to my lips."

The anxious eyes of the mother detected the slight flush her bosom and was reassured by the child's playfulness.

In the middle of the night she was awakened by the low crying of Flo, and found her burning with fever. "Mamma, water?" was her constant call, and the anxious mother gave her the coolest and freshest. The physician was delayed and did not come until morning. By that time her throat began to trouble her, and she drank with difficulty. After examination the doctor said in dismayed tones that he feared she was has gone to the angels. Let us believe they will care for her and in each instance does not the beholder think, this is suffering from diphtheria. The mother's heart stopped beat. Perhaps our loss may be her gain." ing at this announcement, and a choking sensation overcame her. Stella was equally affected, and, with ashy face, ex- be no God, or this cruelty would not be. If there was a God

"Oh, doctor, you must not say that!"

"You are needlessly alarmed," replied the doctor, "I have had several cases of late, and, with one exception, the patients have recovered. The disease has not yet advanced to a crisis, and may be held in check."

The doctor remained, and they read in his anxious face a contradiction to his words. They changed with each other in holding the child, who objected to being placed on the bed. Mr. Arling was more affected than his wife, though he strove

bravely to keep up good cheer. The morning dawned on an anxious household. The fever had increased and spasms of coughing or chocking came

more frequently and were more prolonged. "Ob, why has it been ordered that this soft and angelic being suffers such tortures?" exclaimed Arling. "What sin has she committed that she must be bound to the rack? Oh, God, desertion of friends had not to be borne. Friends came offer- Agues, David Copperfield finds his soul-mate, who keeps pace dumb. All is darkness to my soul, and I can not disguise it.

how gladly would I endure these spasms, sye, a thousand ing consolation and sympathy with words weak and meaning- with him intellectually, and is his inspiration spiritually. In times, to spare her!"

He was interrupted by the entrance of Deacon Line. "I came to inquire about your child," began the deacon words of comfort."

light seems going out of my heaven. What has our baby done that she must perish with torture?"

"What has she done? Original sin, original sin!" said the deacon. "The children's teeth shall be set on edge by the parents eating sour grapes. It goes back to Adam, and the corruption wrought by him in human nature. We are all damned in the beginning, Brother Arling, and only through the mercy of God in Christ are we saved."

Arling could scarcely withhold himself until Lane had finished, then he cried in angry tones :

"Is that your religion? It is not mine. I abhor it from the depths of my soul. Do you ask me to believe in a God, who can, yet will not, spare my child? A God who thus causes her agony because Adam sinned six thousand years ble slah, with a name, above the grassy mound. The grass Grimalkin, while his mind is a furnace of intellectual flame. ago, I scorn, I detest such a tyrant God!"

A frown came over the ruffled face of the deacon which changed to one of surprise and alarm.

"It is Satan who speaks!" he exclaimed, "let us pray." He fell on his knees and offered up a fervent prayer, for the sparing of the child, and that Satan might not stand in the way of Brother Arling's salvation.

"I have prayed unceasingly," was the reply in tones of man vanquished in all his hopes. "There is no use, I might as well appeal to a stone. There is no God who answers such death, his absorbing fidelity and devoted attachment knew no idle prayers." His voice grew fierce with anger. "Do not abatement. press this upon me. I am in no mood to talk of it."

"Be resigned, brother, resigned to the will of God. We must bow beneath his chastening rod and not rebel with hardened hearts. I will go, and morning and evening beseach the throne of grace for the recovery of your child."

It would be difficult to analyze the deacon's thoughts as he left his minister. Whether Arling was obsessed by Satan or discloses no enchanting tableau of Cupid resting in cherubic crazed by his great grief, he could not decide, that he should sweetness under a halo of romanticism, but, relegated to the preposterous to entertain. He had not yet become acquainted rogue, with drooping wings and pensive pose-even the little with the symptoms of the heresy epidemic. As for Arling, arrow has a melancholy aspect-standing in the background, he felt a relief for the explosion and strengthened by the re- peering with large eyes of wonder at the stars of the stagehastened to the room of the little sufferer. The terrible part tions, and settlements are haggling with the sharpness of a of it was that she was conscious, and when the spasms of Shylock and the cunning of a Machiavelli. "Illy bestowed were the words of commendation," he said choking came on a fear came into her eyes, as though she knew her danger, and this would change to an appealing glance that broke their hearts.

There were several long intervals and their hopes were brightened. The doctor, at one unusually long, cheerfully housekeeper or a toy, "a doll with its petticoats trimmed in told them that the crisis was passed and she would soon rally, the fashion," or an heiress. Then we have boy and girl and, in a few days at most, be at her play. Their hearts grew unions a la David Copperfield, who "in the first mistaken impleasing to God as any other kind of hypocrisy. It is less a breach of wedlock to part, with wise and quiet consent belight, a great crushing weight lifted, and life never seemed so pulse of an undisciplined heart," weds a sweet little idiot. gladsome and worth the living.

with the loss of our darling."

light went out of the heavens. All the second night they watched with dry eyes and throbbing hearts alternating bemore and more to the latter.

lines of the dark clouds showed where the sun was rising. the cold black clouds, the world never appeared as harsh and

He turned to Asphodel who was holding Flo in her arms. For hours she had been sitting like a statue, scarcely moving, and refusing to be relieved. Weary? She felt no physical lief if she had. Stella bent over Flo, who lay motionless. breathing with difficulty. There was an expression on her Poor little hands, must they grow calloused in the desperate face which they had not seen before, an appalling expression, which can not be described, which once seen can not be forgotten, which we understand as by intuition has only one meaning. She looked up to her mother, and as their eyes met each read the thoughts of the other. The terrible moment was approaching. Surely as the hands move forward to the curtain rises on the "bargain," the husband and wife he hours, it was coming. No power on earth or, in heaven could avert it! Oh, what helpless beings we are in the hands Dante's "Inferno" is paradise compared with this domestic of destiny! How feeble to plan, how impotent to execute! Flo threw her tiny hands up to her throat; there was a proof lever, and magnified the least ailment. She pressed Flo to longed effort for breath, mercifully not long, and then the mother felt the form relax, sink down into her arms, and divinely legal, is it not the difficulty to know when one really knew that she held only the shard, the broken bars of the cage from which her bird of song had escaped forever.

"Oh, I will not let you go, dear, dear child," she cried. "God is not so cruel, so unjust, so merciless!"

broken-hearted, he sought to comfort her. "Our darling Flo

he would not give a mother a child and then tear her heart asuader by its death! No, no, do not talk! Flo! Flo! is transformed into Dora. Speak, I am here, darling! Just one word to mamma! She will not speak. She is asleep! I think, Stella, yes, she must be dead!" She said this in a dazed way, and her sister threw her arms around her neck and both silently wept. The great Newfoundland dog that had lain by Asphodel's chair, motionless except its large eyes, looking up with mute appeal, arose, and with a deep moan, placed his head on his mistress' knee, and diverted her attention.

"Poor Brownie, you know as well as we."

Arling took the body and placed it tenderly on the little bed. Brownie followed, and, with a low whine, lay down by the side of the couch.

ease it has now been proven to be, and the quarantine with content, death bears away in his arms the sweet child-wife. In only can save them, and yet he does not do it. I am struck

"I hear she is very sick, and, I thought, maybe you'd need souls lined the grave with evergreen, that in the semblance of advisable? a bower the harsh aspect of the grave might be softened. Yet "I do assuredly need such words," replied Arling. "The had not the mother's heart been stupified with the blow, she embryonic state; the sentimental is predominant. A youth could not have borne the ordeal.

To return to the childless home, to become accustomed to her absence; a thousand times during the day to start at her derfully she dauces!" Undisciplined fancy wh'spers, "It is fancied call; to reach over in the night and arrange the cloth- she." A few waltzes, a few walks by moonlight, and the mising, were sad experiences, which tore her aching heart strings. chief is done. Under the canopy of illusion woven by the More than all else, the great void, the sense of irreparable senses the two are wed. loss settled like a pall over her mind. As the casket rested by the grave ready to receive its precious offering, a single Never before had this doctrine appeared in its horror, and snow flake fell and rested on the plate where "Our Flo" was has ripened into the acerbity of the shrew; or she may be a written. It rested there white and pure as the heavens from married or quette, a butterfly of fashion, with no more aspirawhich it came, as the soul of the child, and seemed like the tion than that gaudy insect, or worst case of all, she may crystallized tear of an angel, invisible bending low over the have developed into one of those exasperating creatures who

> What more? There will he placed with tears a little marwill grow green and tender hands plant flowers. In Spring He may be a poet, a preacher, or a politician. His soul is the song-birds will sing their carols of love in the murmuring evergreens overhead, and in Autumn the crows will mourn- the moment that he is wedded to a lump of clay. He speaks fully crow in the heavens as they take their flight southward.

Is that all?

We shall see. That evening Brownie was missing. He came not home found him on the grave. He would not be persuaded to come away, and providing him a rude shelter, they left him to guard the mound of his little mistress for whom even in

[To be Continued]

Written for the LIGHT OF TRUTH.]

LOVE, MARRIAGE, AND DIVORCE.

BERTHA J. FRENCH.

Too often the curtain rising on the drama of marriage of himself, as a conviction, express himself as he had, was too humiliating role of a subordinate, we see the imperious little

On the stage of Modernity, how numerous and varied ar Surlesques enacted in the name of Marriage! The woman, perhaps, weds for a home, for riches, or to escape being an 'old maid." The man, may be, marries because he wishes a Plentiful are the unions of those who, like Pocdnicheff, are and union with a polluting sadness and perpetual distemper. "If she is spared us," said Arling, "I will complain at no on a plane lower than the "brutish beast." But a travesty, other loss. Nothing that can come to us can be comparable where the reprehensible merges into the diabolical, is the international matrimonial bargain, in which an heiress "swaps" Then, as they were almost congratulating themselves with gold for a title and a cur-herself a mere bagatelle that the assurance of recovery, there came a fearful attack, and the binds the bargain. This is what Swedenborg would call an (sophistry). A home where love is not is already broken; "infernal marriage."

Without love on either side, we hear the most solemn tween hope and fear, with the balance constantly inclining vows to love, honor, and protect. To denude speech of its love and amiability-if a feeling of dislike, with its poisonpretty conventionalities, what does such a marriage represent ous aura, has taken the place of the supposed love that drew The morning stole over the earth grey and cold. The red but perjury and legalized prostitution? The so-called fallen them together, in consonance with morality, with the highest woman is often driven to a downward career by necessity. laws of God, they should separate. If circumstances forbid As Arling looked out of the window over the snow-fields, past Does she not many times receive in payment for her toil a separation, they may live in the Platonic relationship of the trees bending in dull frost, and like ghosts outlined on pittance that would not buy food for a bird? Perhaps she brother and sister. This may seem a hard fate; but they can not find work at all. She may have some helpless being must remember that ignorant innocence has to pay the pendependent upon her for support. The very men who can not alty of violated law as well as wanton wickedness. J. St. afford to pay decent wages to a woman can afford to bestow John gives a reasonable solution of the divorce question in princely sums on prostitution. The fashionable woman who sells herself in the orthodox, conventional manner to Mr. weariness or pain. She would have experienced mental re- Moneybags or for a title feels ineffable scorn for her outcast sister. And yet wherein lies the difference, excepting the latter's offense may be the result of necessity, while the other's motive is the gratification of greed and vanity. The world smiles approval on the one and contemptuously fastens the scarlet letter on the other. Oh, discerning world?

If "revenge is sweet," outraged Cupid soon has an oppor tunity to nibble at that saccharine substance, for when again appear not quite as happy as the angels in heaven; in fact pandemonium, especially if the elegant count proves to be a quondam "organ-grinder."

Though love is the only priest that can make marriage does love? Capid is such a clever counterfeiter. So many think they are in love, when the truth is they are only idle, or are in love with Love or with themselves when they think they are with some one else. This erotic mirage is a reality The grief of his wife aroused Arling, and, though himself until it disappears, leaving the travelers on a stretch of sandy desert. It is a mirage that appears many times in some lives, the genuine. Youth is attracted by a pretty exterior as a "No, no, do not talk to me! There is no God, there can child is by a gay toy. Take the case of David Copperfield: a coquettish tossing of a curly head,'a few glances from bright eyes, and David is so captivated that for him the world

With the passing years Dora remains mentally a child, genius. He finds they can not go through a "party-supper- uttered admonitions of the Church any more than the college table kind of life like two pretty pieces of confectionery." like the unsuitability of mind and purpose." With masculine The pews drag the pulpit onward." tact (?) he tries the "making-over" process. He tries to form his Dora's mind. The sequence is he nearly breaks her heart, and is himself about as miserable a boy-husband as the Gospel, in a letter on theological problems says: "In the ever tried to breathe in the opaque air of domestic infelicity. distress and anguish of my own spirit, I confess I see no Fortunately he soon sees his mistake, and realizes he must light whatever. I see not one ray of light why sin came into Diphtheria was not then considered as the contagious dis- Happily for both, before vague unrest merges into open dis- dying, and why men must suffer to all eternity; and God

less, however freighted with their soul's sympathy. Loving real life is not this often the case, that "first love" is but the hands placed the broken shrine in the white casket, and others prelude to a symphony? Is it well to yield to the bewitchbrought anowy flowers, a calla with roses. Sympathizing ment of the prelude? In other words, are early marrisges

In early youth tastes, intellect, and judgment are in an meets a maiden, perhaps in the ball-room. He thinks, "What a fine figure! What exquisite features! How won-

Years pass away. Time brings to birth the embryonic qualities of each. In her, perhaps, what was girlish vivacity are always as placid as a well-fed tabby cat in a sun-bath. She never rises above the creature comforts aspired to by tremulous in the rose mantle of enthusiasm, forgetting for ardently of his last speech, an effort that electrified his hearers; she looks up with her unmeaning smile, and like a douche of iced water comes the placid drawl: "Y-e-s, d-e-a-r, v-e-r-y n-i-c-e, d-e-a-r; but, just look, Bridget has burned to a "Now, Brother Arling, you must bow before the throne of in the morning. Then they went out to the cemetery and cinder that lovely piece of beef." Then follows a long dissertation on servants and beef, interspersed with "and, dear, the children must have wool dresses for winter," "the last flour that grocer clerk brought is dreadfully poor," and "that careless dress-maker has just ruined my new black silk."

His recent triumph is annihilated. She is a good woman, and he knows it, but can he love her? This couple chained together by the fretting bonds of matrimony. Are they not as incongruous as a wild horse of the plains yoked with a

Here is another case. A refined, intellectual woman may awaken from love's first dream to find herself wedded to a clod, or the dashing cavalier may have taken to drink, and a loathesome, bloated brute, sensualized by drink, comes home to make this delicate, dainty woman his victim.

Is it right that these couples, whom God or nature or common sense never joined should be held in galling bondage by man? Divorce is a perplexing subject. In the present state of moral development, would not many seek an alliance, intending only a brief romance? Also would not many think, "What is the use of trying to round my angularities to fit the nuptial noose, when the knot is so easily untied?" On the other hand, if marriage is indissoluble, what misery and sin must ensue from unhallowed alliances. Let us hear what Milton says on the subject:

Where love can not be there can be left of wedlock nothing but the empty husks of an unboly matrimony, as un-

Indissoluble marriage will no more prevent unwise unions than hanging will prevent murder. Love-intoxicated youth is not looking for penalties.

Divorce breaks up the home is the anti-divorce argument divorce only sweeps away the polluting debris. If after patient effort two people find they can not live together in two sentences:

All the tendencies of society should be to give stability to the union of affection. All the laws of the State should favor the dissolution of unions founded on anything else. But while the law favors divorce, education should be inimical to it.

Marriages are imperfect because human nature is imperfect, and the imperfection of humanity is largely due to unwise marriages. The solution lies in individual development in moral evolution. Reason, intuition, analogy, nature, all furnish evidence to prove that every person has a soulmate. What is the reason that more persons do not recognize their alter ego? Is it not because so many are in such a comparatively low strata of development, blinded by ignorance, selfishness, and sensualism? When time (or if Theosophy is true, repeated incarnations) has brought the finer faculties to efflorescence, then each shall know his own. In that happy time there will be no need of the admonition, 'Let no man put asunder," for those whom God by the law of love has joined, neither man, time, change, nor death can put asunder. Till that time shall dawn, humanity might gather wisdom from Alsop's frogs. They wished some water, but they did not leap into the well because they could not get out again."

J. W. Sullivan in Twentieth Century says: "The Church preaches a lowly pauper Christ, but it actually everywhere worships the millionaire. It pretends to fight sin; but everywhere welcomes sin, plated with gold. The Protestant Church shuns the poor; the Catholic bleeds them. In his conwhile David's intellect expands with the blossoming buds of duct not one grown man in ten in America to-day heeds the man the don'ts taught him by his nursery governess." Pub-He sadly realizes that "there can be no disparity in marriage lic opinion is nearly everywhere in advance of the Church.

The Rev. Albert Barnes, the well-known writer of notes on live with his wife as she is, not as he would like to have her. the world, and why the earth is strewn with the dead and

OUR CONTRIBUTORS.

Reported for the LIGHT OF THUTH

WALT WHITMAN.

Sunday, March 12th, Dr. George A. Fuller lectured for the First Association of Spiritualists of Philadelphia, and we had, indeed, a feast of spiritual food. The morning subject was "The Intolerance of the Ages," and the evening subject was "Religion of Science," both being handled in a very able manner. The audience was well pleased, and in perfect sympathy with the speaker.

On Thursday evening, March 16th, the doctor gave a lecture, entitled " The Voice of Walt Whitman." I shall endeavor to give some thoughts as taken from the lecture.

A writer in a recent number of the Century magazine says, "A voice is a real thing; it has spirit and life in it." Certainly the voice may be called the index of the man: it reveals not only the real character, but also the true purpose of life.

Inasmuch as some are able to judge of character either by the shape of the head or contour of the face, so also we judge of a man by his voice. Some voices are forever out of tune while others are full of melody, each being a most perfect revelation of its owner; but not always the sweetest, softest, most melodious voices have the greater messages to deliver.

The voice of the elder prophets are full of the fury of the storm, and have sounded through the ages, increasing in stead of diminishing in power. The voice of a Shakespeare at times gave forth the most discordant notes, while at others it seemed to melt into "liquid notes of melody." The voice of a Tennyson was full of that vitality which is born of a truly spiritual life.

Among the many voices that have sounded on this side of the Atlantic, perhaps the most truly American was that of Walt Whitman. We do not find this voice polished by contact with the polite conventionalities of the world, but instead free, "untamed," and almost "untranslatable," as he himself has expressed it.

"I sound my barbaric yawp over the roofs of the world,' and the message of that voice will sound "over the roofs of the world," not comprehended by the masses, especially those who love the old customs and traditions of the world more than they do the spirit of progress that is in all things. But the spiritually inclined will be able to understand and interpret his message to the world.

In 1885 Walt Whitman gave to the world "Leaves of Grass." This work was made up of a series of poems that dealt with nearly all the problems of life, political and social If we should say that this work completely astonished the literary world, we should put it very mildly indeed. If a new poet had fallen out of the heavens, full fledged, with his poems all free from the studied elegance of the past, the world could not have been more dumbfounded. Here was the first poet since Homer's time bold enough to create a style of his own. To use his own words, "It wont do for us to absorb and chew forever on the poetry of the old world, of which Shakespeare is the most illustrious model. We must have a great poetic expression from our own soil, conforming to our public and private life. The primary/materials for poetry are the same forever; like a font of type, poetry must be set up over again, consistent with American, modern, and democratic institutions."

Here we have an original and unique voice sounding forth the very principle of true poetry, the keynote of all reform and progress. No flute-like strains were here, but instead the outpouring of a soul ithat could not be translated with old set forms. Here we have a soul as full and broad as our great prairies.

That man should not be ashamed of himself. The voice of Whitman thus speaks in the "Songs of Myself":

I celebrate myself and sing myself, and what I assume you shall assume; for every atom belonging to me as good as belongs to you.

Here we have in the very commencement of this new strange voice the thought of democracy, the thought of human brotherhood, the thought of the possibilities latent within the human soul. There is a boldness, a freedom, and a kind of reckless dash about his poems that is always re freshing. Here the voice leads up to the realization of what is truly great in humanity, and drives us, as it were with a courages us to test our powers, to explore new fields:

Long have you timidly waded, holding a plank by the shore; now I will teach you to be a bold swimmer-to jump off into the midst of the sea, rise again, nod to me, snout, and laughingly dash with your hair.

His was a spirit that would not be confined by the conventionalities of the world. He was the poet of the entire man, the body as well as the soul. To him one was not more nor greater than the other. To him, as we have already said, the entire body was pure and good, and nothing-not Godis greater to one than one's self is, and the soul was not more than the body.

In 1865 he published "Drum Taps," poems of the war voicing throughout the spirit of loyalty and freedom. 1885 was published "Sands at Seventy."

A portion of his life was devoted to a labor of love, caring for the sick and wounded soldiers.

When he died the most noted of our poets laid their trib ute upon his bier. Aldrich, Gilder, and Stedman fairly covered the sleeping body with flowers, ivy leaves, and palm leaves. Among the pall bearers were Ingersoll, Hawthorne, Furness, Burton, and Childs. Addresses were made at the funeral by Harned, Buck, and Brinton, and the eulogy was pronounced by Ingersoll.

He was the poet of life. He was also the poet of love. He was the poet of the natural, and taught man not to be ashamed of that which is natural. As such let him stand as pre-eminently the greatest of American poets, not because he has uttered the most supreme words, but because he has evoked the harmonies of nature, and touched a hitherto unbroken chord in her great harp. And as we listen to his voice I think it will stir within us all the better part of our nature, and direct our thoughts toward a better and purer

His voice sounded the democracy of nature:

I do not call one greater and one smaller. That which

fills its period and place is equal to any. No poet ever struck a more triumphant strain than Whitman when he sings of immortality. Death had no terrors for him; for years he sat facing death. It greeted him with the first rays of the morning sun, and was present when its last ravs were lost behind the western kills. Yet the poet calmly awaited the hour he should claim him as his own, for he was conscious of after-life, and doubted not that diviner

How beautiful he sings of death, as none other has ever

Dark Mother, always gliding near with soft feet, have now chanted for thee a chant of fullest welcome; when I chant it for thee, I glorify thee above all. I sing thee a song, when thou must indeed come, come unfalteringly.

Dare we say that Whitman did not at times realize the presence of dearly beloved whom death had claimed as her

own? Are there not intimations of this in his poems?-

the middle.

These stray lines certainly point in the direction of spirit communion, and may not these spirit manifestations have argely contributed to his positive statement concerning immortality?

For the light of experiences which are born of spiritual communion alone could he have cried out :

All, all for immortality. Love, like the light, silently wrapping all-the blossoms, fruits, orchards, divine and certain.

Give me a God to sing that thought. Give me, give him, ive her—I love this faith.

Health, peace, salvation universal.

Is it a dream? Nay, but the lack of it a dream, and failing in life's love and wealth a dream.

And all the world a dream! Where could more perfect faith and trust in eternal justice be found? It is simply sublime a poem in itself. Eternal progress, the destiny of the soul-of all souls-none to be lost, none thrown away. Inustice slowly dying out, man's inhumanity to man giving way to nobler comradeship of humanity, vice and crime gradually disappearing, and purity, founded upon that something that needs must ever "urge, and urge, and urge" humanity on to its noblest and highest attainments.

The religion of divine humanity finds in thee, Walt Whitman, its most illustrious exponent. Love for the meanest as well as for the highest; love for the felon in his cell as well as for the noblest of the earth-all were creatures of circumstances, all worked out a part of the divine plan, and all could be enriched with his strong loving arms. Walt Whitman, for the gospel of comradeship we owe

thee our thanks. Walt Whitman, for revealing man to himself we owe thee our thanks.

Walt Whitman, for the strong, clear notes, sounding for equality, we owe thee our thanks.

Walt Whitman, for singing the songs of labor, and plead-

ing the cause of the oppressed, we owe thee our thanks. Walt Whitman, for that larger faith in the divine we owe thee our thanks.

Walt Whitman, for that piercing cry of freedom that goes up to the Andes' awful height, and penetrates even to the heart of the African jungle, we owe thee our thanks.

Walt Whitman, for making death less terrible, and revealng immortality to man, we owe thee our thanks.

Walt Whitman, on glory-crowned hills of eternal life, hail, all hail! A brother incased in flesh salutes thee, hail, all

Walt Whitman, through many devious paths, treading thy way, thou hast gained the goal and victory at last, and now. with God's bright angels standing, hast found the comradeship of kindred souls.

Walt Whitman, we bid thee not good-bye, as thy great soul doth take its upward flight, but instead unite our voices with the angel chorus swelling, and bid thee, hail, all hail!

Written for the LIGHT OF TRUTH.]

PLEASANT READING NO. 9.

ARLINGTON.

The weary housewife, borne down by the burden of her never-ending task, expressed the desire of many when she said her idea of heaven was a place of eternal rest. To the overworked millions there is more happiness conveyed in the word rest than in the most lurid description of the New Jerusalem. Yet those who are not crushed by over-toil are not pleased with the prospect of endless rest, unless they define it in the language of the great German poet:

REST. Rest is not quitting The busy career; Rest is the fitting Of self ito one's sphere. 'Tis the brook's motion, Clear without strife, After this life.

'Tis loving and serving The highest and best: And this is true rest.

In reading some of the spiritualistic publications we fear scourge, from the old beaten pathway into the new, and en- that some believers have quite as gross materialistic views of the next life as those entertained by the old black woman who said she had been to heaven.

"Did you see any of de colored ladies dar?" asked a younger one. "Oh, go way, honey. You 'spose I went in de itchen when I was dar?

To describe the next life in words applicable to this is worm. Ideally we can vaguely recognize, as a perfume borne by a breeze from other lands, something of that other life. Sophocles, the Greek, said of it: "To the dead there are no toils; they drink purer draughts, and continually ascend higher." Pindar beautifully said: "The good enjoy eternal sunshine night and day; pass a life free from labor, never stirring the earth by strength of hand, nor yet the crystal waters of the sea of that blessed abode, but with the honored of the gods, all such who lived true lives, and took pleasure in keeping their faith, spend in the heavens a tearless ex-

The spirit world, to satisfy the aspirations of the soul must be essentially spiritual. Its material must be the sublimation of matter.

Some good friends protest against the danger cry of liberalism, that the Catholic power is to be feared. "Why, just read the Encyclical," they say, "and the liberal words of Satolli. What more can you ask for? All they want is to be let alone." Just so; and if a robber should come into your house, all he would ask would be to be let alone.

To all those who think the Catholic power is too weak t cause fear, we refer a little story. Did they ever hear of a man called Blaine, "the plumed knight," who wrought for himself a grand career in the politics of the nation, and at last reached the summit of his ambition, and stood forth as the people's choice for president, and every indication of receiving a greater majority of the popular vote than any other candidate had ever received before? Just before the election a minister of the gospel, with that utter want of knowledge of common affairs characteristic of the cloth, in his exuberance of spirits, and tickled by the euphony, called out, "Rum, Romanism, and Rebellion!" That blunder carried every Catholic vote to the other side, and the "plumed knight met with his Waterloo.

The Catholics at a word from their priests defeated him. a presidential candidate who uttered a single word against mony, and be a close student of the laws of God's universe. the Church of Rome would stand the remotest chance of election. There were statesmen who, when Sumter was

misunderstanding and "unpleasantness." While the critics have been having a tremendous battle to

brace my arms and neck; they, the spirits of dear friends by eminent critics, whoever, spirit or mortal, executed it. All dead, or alive. Thicker they come, a great crowd, and I in obscene and coarse passages are eliminated; oaths and expletives are omitted or softened; sectarian allusions changed and especially the spiritual portion strengthened. As an illustration, we note a neat change in the well-known lines in the soliloguy of Hamlet: "Who would fardels bear, but for the sense of that something after death, the country from whose

bourneless journeying all travelers can return." Pretty good! And, now, if William could identify himself, so that the Baconian advocates might rest in peace After writing plays that have made the world wonder, and being crowned as the poet of the Anglo Saxon race, to be deprived of personality, and blown to the dust-heap of myths, is a sad fate; and even now we call upon William Shakespeare as a spirit to prove that he is not the cunning Bacon, stealing back in the pale light of the moon, to continue his deception.

From our Reporter's Note Book

A VARIETY SEANCE.

One evening last week Mr. H. W. Archer invited a few leuds to his house to inaugurate a new spirit cabinet by testing its efficiency for the gathering of forces to build up and reproduce the counterparts of once living mortals-now denizens of the immortal spheres. This new construction consists of a boarded partition with a sliding door in the center and fitted across the corner of the room, the entire inside of which is lined with black cloth to make the darkness complete during the process of materialization. Across the sliding door is a curtain to prevent disintegration by a too sudden admission of air upon opening the door for the egress of spirits when ready to communicate or show themselves to friends in the mortal.

But before even the seance for materialization was begun, spirits made good the leisure time devoted to waiting on the arrival of others who had also been invited. The conversation turned on spirit photography, when Mrs. Plymouth Weeks was suddenly controlled for blood-writing on the arm. Rolling up her sleeves, on one arm was a message signed by Diguerre to a young photographer present, she not knowing that the spirit had had any previous communion with the young man. On the other arm was a message to Mrs. Jennings Donavan from a friend in spirit. The writing is in raised letters, clear aud distinct, and readily construed. It is similar to that produced through Charles Foster's mediumship. Following this an adjournment to the seance-room was taken up, the cabinet and surroundings thoroughly inspected, and all doubts alleviated as to deception. But before retiring to the cabinet (after the circle had been formed around it) Mr. Archer's control, Peggy Jackson, speaking through him, said to Mrs. Donovan, present, to take a couple of slates in her hand, as conditions were momentarily ripe for a message between closed slates. While she doubted suc cess, she took two, handed to her, though first inspected, by the writer, and held them under the table-cover with the writer at the table watching the proceedings. In a few moments, or less than half the time it would take a mortal to do so under the most favorable conditions, with the best light and the most comfortable position for writing and drawing, the two slates were filled, one containing a long message with ordinary slate-pencil apparently, beautifully and regularly transcribed, from a friend of the medium herself. The other slate had the name Daguerre written across one corner of one slate in white, the picture of a feathered Indian near the upper center in deep red, a message following in pink the upper center in deep red, a message following in pink as to show how in the twinkling of an eye the life of earth is changed into the life of spirit. I will come again to tell you

Thereupon a little spirit showed itself upon the door sill of the cabinet, and greeted the circle in the well-known voice of Jimmie Johnson. A few moments later an infant in swaddling clothes suddenly made its appearance, as if being lifted by an invisible hand from the feet of Mrs. Weeks and placed in her lap, when Peggy arose, took the child and passed it into the cabinet-window, where it must have been received by materialized spirit-hands, for nothing was heard to drop. Then the medium was taken into the cabinet, whereupon a beautiful, tall spirit form appeared in a snowy white attire-the medium being all in black, even to the shirt. Presently two smaller ones came (females), and recog nized by two of the circle, who held converse with them, one of the latter being Mrs. Dr. Lindner, of Xenia, Ohio. Some twenty materializations took place, men and women of different sizes and costuming. One of them wove a handkerchief into a piece of lace measuring about five feet each way, then dematerialized it, took the handkerchief into the cabinet and passed it through the solid fabric of the curtain.

Among the marvelous feats were, first, the materializing of Jimmie Johnson in the rear of the circle, raising himself like bringing the stars of heaven to the level of the glowaerial voyage by the writer to make sure it was not a dream of the imagination), letting himself down in the center of the circle, and then lifting himself up again, and floating over the cabinet top and disappearing behind it-talking all the while that he was in motion to prove that it was not a dead figure manipulated by mortal hands. The other marvelous feat was the materializing of E. V. Wilson, delivering a moral lecture and speaking while in the act of dematerializing, the head talking as it rested on the floor, when it suddenly exploded into a white cloud, which first spread and then gradually disappeared. Finally Peggy herself materialized and called for the writer, who spoke a few words to her face to face, which she answered intelligently, and then with a burst of chuckling laughter doubled herself up and dematerialized. She was coal black, with a small face and perfectly round head of small dimensions.

Among the other noted materialization was an ancient claiming to be a former inhabitant of the lost Atlantis; an Indian in native costume, who approached the circle and shook hands with one of the sitters, introducing himself as his guide; and a soldier in his regimentals, who had passed away recently, and was recognized and conversed with by a lady present. On the whole it was a seance of wonders, but the harmony was equally as wonderful-strong enough to be felt as a tangible something resting on the entire assemblage. Nearly all present were mediums, and may in part account for the success. But love may act as a substitute if others would like to enjoy the same.

Written for the LIGHT OF TRUTH.]

An Inspiration. MABEL KLINE.

In the teachings of true Spiritualism we should hear and think less about the rights of capital, the rights of labor, and the rights of religious creeds, and more about the obli-You say they have no power, and yet you dare not affirm that gations of humanity, living up to the laws of love and har-

Men and women should first be true to themselves, then they can not help but be true to their neighbors. We should bombarded, said there was no danger of a war, just a little boast less about the production of wealth, but find our true triumph in devising means te make this wealth contribute in the largest degree to the comfort, the health, the education decide whether Shakespeare or Bacon wrote the plays as- the improvement, and the general welfare of the whole peosigned to the Bard of Avon, his spirit has been stealing a ple. The largest share in the development of these benign march, and through a medium revised and edited his com- principles must be accomplished by actions on individus faithful element, ignorance. It seeks to perpetuate its baseplete works. James Burns, of London, has issued the vol- sentiments, through the means of a right education and en- less theories upon the downfall of truth. Likewise the Jews Alone I had thought; yet soon a troop gathered around ume in a substantial royal 8-vo. volume of nearly 900 double- lightened public opinion, guided by the teachings of true vainly sought to retain their power by crucifying the Some walk by my side, and some behind, and some em- column pages. The performance is pronounced meritorious Spiritualism.

Written for the LIGHT OF TRUTH.

MATERIALIZATION AND SLATE-WRITING. 108. H. DORETY.

A materializing seance was teld at our home, in Oakland. Cal. last month, with Mrs. C. Fulton as the medium, which produced remarkable results. Forty-two spirits materialized gave their names, and called for their friends. Fully as many more gave their names from the cabinet, and were recognized. In one instance a spirit appeared with the medium, and before the medium returned to the cabinet a spirit form appeared therefrom. At another time two forms came together, giving the names of Laura and Sarah, and were recognized by their brother. Mr. Carson's wife materialized and dematerialized outside of the cabinet, in view of all, and to their astonishment at the wonders of Modern Spiritualism. Then came a spirit over the top of the cabinet, looking like a little bunch of moonlight, settled to the floor, and finally shot up into a form, and walked across the room to Mr. George True for recognition. Mr. Martin received the pass-words and grips of two orders of Masonry from a materialized spirit form, thus showing the spirit's independence of the medium, and her perfection in producing forms independent of her own body, as it is not always the case with mediums for the transfiguration of spirits. The Rev. George Burrows, who was executed for witchcraft at Salem, Mass., in 1692, gave us an address, in which he stated that his brother Samuel was with him, and that the latter had had a church at Danvers, Mass., and was executed at the same time for preaching his liberal views. This concluded our remarkable seance, which was what might be called a test-seance. from the fact of its being in a private house to which the medium had been invited, and everyone present having the privilege of examining the room and cabinet corner, even before the latter was adjusted-consisting of a simple piece of black cloth stretched across one corner of the room.

During the seance a double slate was placed, with not even a pencil between them, where it could be manipulated by the spirits, should one feel disposed or be able to draw sufficient power from the medium for writing, to give us a message. At the close of the seance, upon opening the slate, we found the following message in a characteristic handwriting, closely written, and filling both sides of the

Dear Friends: While in the body because of the evil deeds of those who did not love God and feel the importance of the soul's salvation, my spirit now leaves its bright and beautiful abode to come to earth. Not because I need the aid of mortals so much, but to give them the true light that lighteth every man that cometh into the world. All day I stretch my spirit hands earthward, hoping to lay them upon some head, and thereby stimulate the brain so that I can make them understand the great laws God has ordained for the inheritance vouchsased to them through the mediumship Christ. The spirit world is full of those who know not Christ as their advocate, because of the violation of those spiritual laws which God ordained, to prepare them for the valued relationship of joint heirs with him in the love and heritage of God, his father. It is through mediumship that souls ordained to eternal life by the will of God, because of bedience to his commandments, can give the light which is for the development of your soul in the spirit world. My friends, I come to earth to aid you in your earthly struggles. et your soul be the temple of God by keeping it free from the corrupt influences that attach to the glorious cause of Spiritualism-I mean coming from those who are Spiritaalists in name, while they deny the power which gives the doctrine of spirit communion its foundation. God is moving upon the minds of his creatures through his angel minister, and will yet lift the veil that divides spirits and mortals, so more of the mysteries of spirit life. Good night.

Controlling spirit, C. WATEINS.

Spirit-Painting in Oil Paints on Slates.

To the Editor of the LIGHT OF TRUTH. Knowing you are always willing to spread knowledge and light through your valuable paper, I send you an account of a very satisfactory seance I had with Mr. Campbell for slatepainting.

Some short time since I asked Mr. Campbell if he would allow me to bring a pair of slates I had at home that had be longed to my son who had passed over. Mr. Campbell said: Why not? Bring them; we can only try." I had also pair of slates that had been used by my husband, who had also passed over. My son's slates, I should state, are the largest size made, and while here he had carved his name on them, and many other things were also carved into them, and there was a great deal of writing on them, which I knew it was impossible to duplicate.

I also took with me the slates that had belonged to my husband. I should state that both my husband's and son's slates were book slates, and the frames cloth-bound. They were not only perfectly known to myself, but also to many of my skeptic friends, who were anxious about results, if

On the morning we were to sit, Mr. Campbell asked meif I would oblige him by making the proof more positive, to scratch into the slates, with the point of an awl, some name, word, or sentence. I did so on both slates. I then carried them into the seance-room; and after I had cleaned them, they were bound up very securely so that it was quite impossible for Mr. Campbell to see or touch the insides of the slates. After sitting about thirty-five minutes, Mr. Campbell said: "I can not sit any longer; I am feeling so unwell." And asked me to bring my slates into the parlor, and not to et them out of my hands on any pretence. I sat down on a settee, and regret to say Mr. Campbell fell into a chair almost fainting; he complained of feeling very sick, and they got nim into the dining-room on to the lounge.

I sat still all the time, patiently and firmly holding on to my slates; before he left he had told me to wait a few minutes before opening them. When I thought the time had come, I opened the large ones first, little expecting to find anything on them, but was surprised and delighted to find the slate I had marked covered with a beautiful painting of pansies and a moss rose bud in the corner; while sitting I had expressed a wish for a moss bud, and pansies are my son's favorite flowers; to say I was surprised, hardly expresses it. I then opened the smaller slates, never thinking to see anything on them, and the slate I had marked was covered with my husband's favorite flowers (roses); they look as though they had just been torn off a bush, they are so

Now, the slates had never left my presence, and no mortal could paint such flowers in so short a time, for they are truly beautiful.

I regret to say the medium, Mr. Campbell, was very ill: after the sitting I went into the dining-room before leaving, and he lay there looking very ill, but I am glad to say when I called to inquire about him on the following Saturday, I found him pretty well recovered.

I am sorry to hear Mr. Campbell has decided to leave these parts before long, for it is such mediumship as he possesses that helps the work of our glorious belief along. A SEARCHER FOR TRUTH

Says spirit John Milton: "Spiritualism is on trial with the world as a jury. Theology is its chief accuser, aided by that

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 3; scance begins at 2:30. No one admitted after services have begins. Questions to be answered from the rostrum will be received upon these conditions: I. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

Mas. A. E. Eizer, Medium.

Fig. 10 justice to both the spirits and medium we would be pleased have our friends verify such messages as they may happen to recognize the property of th to have our friends verify such messages as they may nayoun to have our friends verify such messages as they may nayoun nize in these columns. nize in these columns. nize in these columns. Not all communications concerning this department and questions from abroad must be addressed to Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, March 28, 1803.

PROLOGUE.

We again assemble that we may learn more of that which surrounds us and realize more fully that we are a part of the divine whole, asking our spirit frends to draw nearer. We desire to learn more of all that is needful to enable us to live better and truer lives, never forgetting that we are only here for a little while and that by and by shall ascend to higher conditions, there to enjoy all that we have earned while sojourning through the earth plane. May we realize more fully the necessity of guarding our conduct, our words, and the thoughts that are thrown out from us; that we may be enabled through this to become so pure that all may understand that we have learned of that which is spiritual. And may the day be not far distant when we shall be free from pre judice, free from all superstition, living out the highest of our nature here. All the laws of nature are beautiful and grand, and the more we learn of self the more we will know of the conditions which surround us; for the man who understands how to control self, knows how to live with eyes open to that which surrounds him, drawing nearer and nearer to that great spirit which overshadows all; which penetrates not only into your life but into the life of everything else. So, friends, reslizing this and knowing that this is but a beginning, may each one of you resolve this day that you will live from now henceforth and forever to your highest.

QUESTIONS AND ANSWERS.

QUES .- [By A. D. H., Ontario, Cal.] As far as you know while you have been in the spirit world, have you ever known of or heard of a single instance where a spirit has become reincarnated or lost his or her identity as an inhabitant of the spirit realm?

ANS .- Friends, I have never known of any spirit that has returned to the earth plane, re-enter the physical body and pass through earth experiences again. To me it is an utter impossibility, although I have been in the spirit world over twenty-five years and have had various experiences on the spirit side of life and have seen many spirits enter the spirit world who telt and knew that their work upon the earth sphere was not completed, and I have known of these spirits returning to the earth realm and associating in unison with the spirit incarnated in the body, trying to do that which seemed necessary by impressing and controlling the incarnated spirit, but never have I known of one to return and take possession of the organism at birth or before birth, or, in fact, dethrone one spirit and take the body belonging to that spirit and live in it during its earth life. What would become of the spirit that rightfully owned the body? Every one of you after once becoming conscious lose your individuality. You continue to be. You live on and on and on forever, attaining greater heights as you develop spiritually. It would not be progression to me if re-incarnation were proven true. It seems to me that it would be a backward movement. Is there one in this room who would love to think that they had returned sgain as some one else to live through this earth's existence and live again that they might attain higher experiences? Now, if you knew naught of your former experiences how would it benefit you now if such should be the case? But I tell you I do not understand it in this way. I know that I exist; I know that I existed upon this planet; I know that what is, has always been. There is nothing new under the sun. Naught can ever pass away and that which is here today has been here always, and that which is to follow to-day is already here, for the possibility of future developments of future ages is here with you to-day. So, friends, you have always existed in some form, possibly as an atom, but afterward you have attained consciousness. But I will not accept re-incarnation, for I have not found it a fact in my case, nor of many others with whom I have come in contact, and I know that when spirits enter the spirit realm they still continue to be the same as they were while upon the earth plane with you and they go on and ascend to greater heights than you can possibly conceive of. Every spirit that desires or wills to return to the earth plane and live over some of the years, must do so in company with the spirit incarnated in the body, not freeing the spirit from the body, but we might say living in the same house in co-partnership with that spirit. So, friends, fear not, you are individuals to-day, you will be individuals forever. You know that the sun shines brighter to you than it did in the long ago. This is because you have gained in knowledge, and understand better that which surrounds you-because your mind has been liberated and you have learned higher thruths, and you have come to greater realization of your own divinity. You know that you are coequal with God, in being a part of him, and as you develop the spiritual within you will become more fit to enter the spiritual realm at transition.

QUES .- [By E. L., Xenia, O.] As most enjoyments of more tals, if indulged beyond a certain degree, prove more or less the seance room for spirit manifestations?

ANS .- I can not understand that too frequent indulgence in anything that will bring you to a higher state can be injurious, but I know of pleasures in which men and women both indulge that is injurious, that dulls the spirit, that blots the life, and stills our very intellect. But, friends, if you enter a seance room every day of your life, enter there with pure motives together with pure and cleanly people. If you are harmonious with each other, I can not conceive of anything that would be injurious to you, especially if you consider it a sacred place, and enter with a desire to learn more of that which is spiritual. I am sorry to say, however, that I make one recoil. Then they wonder why they do not always receive the highest intelligence through the spirits that attend a seance-room. When will man learn that there is something beyond the animal, something that is brighter and more beautiful than gold? When will man learn that selfishness, envy, and hatred can bring him naught but unrest? But when they learn that if they desire the higher truths they must be cleanly, having care what they put into their mouths. and learn lessons of purity, purity of thought and action, they can enter a seance-room every day, and spend hours with

Spirit Message Department Men must learn that they attract such spirits as they are the harmony of your whole seance-room. Enter with a sacred feeling. Friends, it lays with yourselves whether the seanceroom shall be uplifted or degraded. It rests with you whether you will have the highest intelligences or whether you will have earth-bound spirits, who have never desired to grow better on the spirit side of life, for all around and about you are spirits who have been sent out of the spirit realm, possibly through the rope that has hung them where they have been condemned to death by twelve just men, ushered into eternity, and then return to reck vengeance; for, if they, in a moment of passion, committed a crime, they feel that the twelve men that sent them to the gallows are fully as sinful and even more so than they were, and such spirits do not become pure in one hour. One who was a liar and a cheat does not become pure in a moment. He will hang around the earth plane and try to influence some one to do all that he left to do. You can not realize this fact. You think when death comes he enters the spirit world pure and holy. We have as many diseased spirits on the spirit side of life as you have diseased bodies here; that is ignorant, undeveloped, never having seen anything which is spiritual; knowing nothing of the higher life, and having no desire to learn. But, for all that, you need never fear to enter a seance-room; only be careful to choose your company and all will be well.

Ques .- [F. H. R , city.] What causes a spirit to represent the same form for two different persons; to one as Dr. Smith and the other doctor some one else?

Ans -Spiritual manifestation, either through the trumpet materialization, or even through a trance medium sometimes will be represented by some other party; sometimes a name will be given you that does not belong to the one manifesting-not so much to deceive you, as to help your friends to manifest, and sometimes we find they do this because they want to be popular as spirits. Not long ago, I entered a seance-room and was surprised to find that so very few spirits manifested, but the medium was called upon to personate each and every spirit that desired to communicate. Now, this was all right. The spirits could not build up a form and they were anxious to manifest to the loved ones who were there, and so they used the medium. They transfigured him, threw their likeness over his face, and time and again he came forth and spoke to those who were in that room. Now, that medium was honest, and did not desire to deceive, but he was in a trance condition and was forced by the spirit friends to do so. So, friends, possibly Dr. Jones might not have been able to build up a body for himself; he might not have been able to do as he desired, so he had Dr. Smith to represent him. The poor instruments who are so much abused are not as much in fault as those who come to them. For they come there anxious, demanding to receive something. The spirits who attend you are also anxious, and so they do the best they can, but sometimes I feel as a spirit that it would be better for the controls and mediums to refuse to be used in this way Now, I do not say that there are no frauds, for there is hardly anything genuine that has not a counterfeit. There is not one of you would refuse a genuine ten-dollar bill because some man had counterfeited it. Whenever you go to the seanceroom or visit a medium try the spirits that come to you. and if you find anything there that is not right turn away, for if he is doing wrong it will crush him in time. But whenever you go to a medium, no matter for what phase, go honest and true, and when a spirit comes to you and tells you that he is Dr. Jones or Dr. Smith, and you doubt it, say so; and then if he does not do that which will satisfy you, you need not go to this instrument again. But I feel that all truthful seekers after knowledge receive that which is true and pure.

OUES .- [By C. S., Boston, Mass.] Can one spirit control or inspire two mediums at the same time?

ANS .- No. I am a spirit; I stand before you to-day and am controlling my instrument. It would be impossible for me to control another instrument at the same time. But I could stand here beside my instrument and throw my thought out at a distance, and that thought might be felt by some instrument at a distance, but it would not be my spirit. It would only be my thought that I had sent to them upon the thought wave. But, friends, I can leave my instrument and in a moment's time can be in a distant place and immediately take possession of some other instrument. Now, suppose, when I get through answering your questions and deliver my instrument into the hands of the control who controls the seance part, who helps your spirit friends to manifest to you. I should leave her in a moment's time as fast a thought could travel; I would be two or three thousand miles from her, and if there I could find a sensitive I could immediately control that sensitive and begin to talk through her again. So, perchance, this questioner has had some experience, and he has heard in one moment in one place a certain spirit give an address; in another moment that same spirit at another place was presented. The only way to explain it is when I withdraw from this instrument I can travel as fast as thought and be with another instrument at a distant Ohio. place, and if I could succeed in controlling again, I can give my thoughts to that instrument, but not at this moment can I talk through another when I am talking through this one.

SPIRIT MESSAGES. Mary Louisa Curry.

Chairman and friends: I am delighted to be enabled to grand truth of spiritual communion, and I would testify to the joy I have received even whilst upon the earth plane, for I know had it not been for the angel friends who ministered to me in spirit I could never have borne the conditions that surrounded me just before I passed over to the spirit realm. I come this afternoon, not only to talk with you, but to send disastrous, is there danger lurking in too frequent visits to my love to those who are near and dear to me, my children. want them to know that their mother is with them. I want them to know that every day I try in some way to manifest to them, and my spirit grows light and I rejoice because I see the light bresking in and upon every one of the spirits of my children who still linger upon the earth plane. I want them to know that their mother was here this afternoon. Say Mary Louisa Curry sends love to those who are near and dear to her through the tie of nature.

Captain Charles Miller.

Now, I see also the form of a gentleman, heavy-set, medium height. He says: "I too, desire to voice my love to often see arising from the minds of mortals thoughts that you, my friend, and the many who know me in Cincinnati. I come with my sister this afternoon. I come and bring my love to all of those who belong to me in kinship, and also to those who knew me and were my friends. I, Captain Charles to me but a short time, yet to many who love me the time seems long, yet I know that not for one moment have I forgotten or lost any of the kind thoughts that have been sent to me to the spirit side of life." These two spirits come together with three others. I hear the names distinctly of two, but the other one I do not hear so plainly. I hear the names their loved ones who have passed on. Then no man will say, of Frank and Henry and the other Clay, and they want these "I received a falsehood," or "Those who came to me misrep- messages put together that their friends may know there is resented themselves." Then no man will say, "That spirit no dividing line. Clay says: "I send my love to all especitold me to dig and I would find a treasure and I found it not." ally my wife Ella, daughter Pauline, and son Nathan."

Rev. Jesse B. Ferguson.

Good afternoon. In submitting ourselves at this time and in coming en rapport with you to reach out from the sublime conditions into the physical environments, it brings to us a joy and a peace such as only those in another life are able to experience and to understand. As a controlling intelligence of the medium which I am using now, it is a source of gratification to us that we are able to manifest at this time, not alone for ourselves, but for the cause of truth and for the advancement of the same cause and for the enlightenment of humanity, as well as to brave conditions and prepare a way for others to reach out unto you for the blessings of the loved of earth. I am not here at this time as an intelligence simply for my own benefit, but to prepare a way and to benefit and help others. I have many times in the past sought for an interview with the loved of earth, but I have been unable to come in contact with them as I would like to do. When in earth life I was one who was ever interested in all that pertained to truth and the freedom of humanity. Not alone for the freedom of slavery in the years past and gone, but from the shackles of superstition, of bigotry, and all that has a tendency to bind humanity. I am glad of this opportunity, because I can reach out not only to benefit others, but to send a greeting to my friends in the South, who know that I am still interested in their cause, that which pertains to the enlightenment and the uplifting of all that interest humanity. You might say for me to my friends in Nashville, Tennessee where I formerly resided when in the body, and the others throughout that State, that as a friend, as a brother, I would send a greeting of fraternity, and would ever reach out to bless and uplift them to the higher plane of knowledge and of spiritual development. You may say for me that I am reaching out as a student of nature to bring added blessings and place them in the pathway of mortals that they may find in the day and the age that they are living in that they are now making the conditions to enjoy the beauties of the byand-by. I shall be remembered as Rev. Jesse B. Ferguson.

Philip R. Cook.

I am now traveling a long way. I go to the Northeast, it seems to me, and the gentleman says: "I want to talk of the home; there are five in that home who are near and dear to me. I want them to know that I am often in the midst of them. I want them to know that Philip can never forget the home or the loved ones." The home is at Edgewood, Conn., and he desires to send love to those who are near and dear to him in that town.

Col. Robinson.

I am here with my son Ed. I desire to send love to Flora, my daughter, and Mary, my wife, of Carthage, Ohio.

Jacob Williams.

He died at 320 Main Street, Cincinnati. His father is in some kind of manufacturing business in Blanchester, Ohio. There is some trouble between the father and mother, and he would like to have him come and take care of his mother at III Barr Street, as she needs his attention.

Father Henley.

How strange it seems, my dear friends, that I am permitted to voice a word or two in a meeting of this kind. Oh, how happy I feel as I enter here, and as I was accustomed to speaking to those assembled before me, I do not feel altogether out of my place only that I am speaking through the lips of a medium. There has been opened unto n.e a great avenue since I passed out of the narrow visions of my Church. I have learned many, many true lessons, and I know why Jesus said, "I and the father are one," for I realize that each one is a part of the divine whole, and now I would have you to say Father Henley of the Catholic Church accompanies this woman home and expressed himself here this afternoon God bless and speed you on your way and may the angels of good ever hover around you and gather with you here, and may each one of those who are taught as I was taught listen to the voice which speaks, and may they break the chain that hold them and ascend higher and live a nobler and a truer life.

Nick Woesterman.

There is a man before me, a very peculiar looking person, and he talks to me very broken. I shall give what he says in my own way. He says: "I am glad to be here this afternoon, friends. There was a great difference when I lived upon the earth plane. No man would dare to say that he believed what he believed, that is, where I lived. Why, they would have put him into a well or some other place to get rid of him, but still this is true; I do live and do come again and if Nick Woesterman can come back again after he went to the bottom of the sea and talk with you, why, almost anybody might be able to do the same as he. I have got a sister not very far away and she will know what Nick Woesterman means. Her name is Philomena Woesterman, and she lives in Zanesville,

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

Among the spirit messages of April 1st, I see one from my dear son Edmond M. Gray, who passed out of this life August 23, 1892. Oh, how much comfort and joy it gave my longing heart to read his message. I hope he may be able to come speak with you this afternoon. I was not a stranger to this through your free circle often. I pronounce every word very The withdrawal of each particle of alcohol increases the much like him; and now I wish to return thanks to the medium through whom I received the message. With thanks to the friends in your public circle, I am fraternally,

MRS. M. M. KENT.

Steamburg, Cattaraugus County, N. Y.

[To the Editor of the LIGHT OF TRUTH.]

I am highly pleased with the spirit message in your interesting paper of March 25th, from my dear friend and control, Dr. Freeze, and the other kind friends and relatives whom he brought with him. My pard and I send thanks and best wishes to the medium through whom the loving message came. The protege of H. H. sends thanks also to her and the two strings for their kind remembrance of her. Yours respectfully, MRS. SALLIE ROYCE.

Columbus, Ohio.

To the Editor of the LIGHT OF TRUTH.]

The first spirit message in your issue of March 25th, bears the name of my old friend, Alexander Cuscaden, of Louisville, Ky. Brother Cuscaden and I were employed-he as foreman and I as book-keeper-by Mr. Henry Albro, who owned and operated a large bedstead manufactory and veneering mills, which, if I recollect right, was located near the corner of Pearl and Miller, who passed out of this life some years ago, seeming Race Streets, in Cincinnati, about the year 1860. I understand the factory is being operated at the present time by a son of Mr. Albro, and my statement can be verified without difficulty. I had lost Brother Cuscaden's address for many years until some three years ago, when The Better Way published an article from his pen, giving his address at Louisville, Ky., where I afterward corresponded with him. It affords me much pleasure to know that my old friend adds his mite of evidence to the continuity of life. Fraternally DANIEL COONS.

493 Nostrand Avenue, Brooklyn, N. V.

The Progressive Lyceum.

[all communications to this department should be addressed care

Opening Song.

HOW CHEERING THE THOUGHT. How cheering the thought, that the angels of God Do bow their bright wings to the world they once trod, Do leave the sweet joys of the mansions above, To breathe o er our bosoms some message of love

> CHORTS Happy greeting to all.

They come, on the wings of the morning, they come, Impatient to guide some poor wanderer home, some brother to lead from a darkened abode, And lay him to rest in the arms of his God.-CHO.

They come when we wander, they come when we pray, In mercy to guard us wherever we stray; A glorious cloud, their bright witness is given Encircling us here are these angels of heaven. - CHO.

Musical Reading.

(This is a pleasing exercise. The conductor reads to the star, and then the lyceum, led by musical director, sings the first stanza, and thus alternately.

IN KNOWLEDGE THERE IS SAFETY. Who would tarry on the lowlands of ignorance? Are not the highlands of knowledge more broad bright, and beautiful? Let us go up where the breezes are fresh from sunlit

mountain-peaks, and light floods the landscapes. There are no treacherous pitfalls, but we may see and know that our feet are sure.

Wisdom smiles under her coronet of stars, and beckons our standard-bearers.

Lead us onward. O evangels of truth !"

There is no danger so appalling as that of ignorance. Groping in its darkness we stumble upon all conceivable sorrows and follies.

The violation of the laws of physical existence fills countless graves with forms which the spirit should have worn much longer, for its highest good. In ignorance we unwittingly scar and stain our souls with sins which pain and weaken us here and in heaven.

Lead us onward, O divine wisdom !"

Ignorance involves nations in war, and lays low their champions of honor, amidst the wailing of broken homes and hearts.

Who can count the multitudes which have perished by her dusky band?

Lead us onward, O divine wisdom?

THE SONG OF LEARNING.

Tune: - We shall meet our friends in the morning." Page 45 in

Blend your voices, full and strong,
In a grand redemption song.
And we'll sing the praise of noble, clear-browed learning,
How the night will fade away,
In a bright and peaceful day
When we all can sing the pleasant song of learning.

CHORUS. CHORUS.

Oh, rally at her call'
She has laurels for us all,
Which time can not blight with decay.
We can wear them through the gate,
Where the tearful angels wait,
And point to the land far away.
Then join in the song of learning,
Then join in the song of learning,
And march to the gates of day.

Oh! the world has suffered long 'Neath the crushing heel of wrong, While ignorance blocked up the road to learning: But her dusky form muet fall; For we rally, one and all, Where the stars shine round the brow of noble learning.—CHO.

In the majesty of worth, Angel forms will walk the earth When we all can sing the pleasant song of learning.
When we all can sing the pleasant song of learning.
Whensoe'er a truth is said,
Woo its brightness to your head; Whensoe'er a truth is said,
Woo its brightness to your head:
For the Savior of the world is noble learning —CHO.
—EMMA ROOD TUTTLE.

Habits and Their Laws.

What is the difference between habit and a natural demand?

The latter is for something inherently necessary for the support of the organism, while the former is for something bich has for itself created the desire.

The desire for water is not a habit, but a necessity of beng, while the desire of alcoholic drinks is a habit, because such beverages have caused the peculiar changes in the system which call for them instead of water.

What are the effects of these stimulants?

They exhilarate for a time, to be followed by a corresonding depression, from which the nerves can not be ralied except by a new indulgence. They induce a radical change in the system, which is felt in the intellectual and moral perceptions.

What is better than stimulants?

Rest, nature's chief restorative, and helpful nourishment. Can the will alone conquer the habit of intemperance?

No. for because there is an organic change corresponding which places the body in relation to the habit in a similar position as that it naturally holds to an appetite. The drinking of alcoholic beverages, once established, every portion of the body becomes adjusted to the presence of alcohol, and demands the stimulant just as it naturally demands water, and in the same manner goes on increasing in urgency. fierceness of desire until the will is overbourne.

Intemperance is then a disease?

Yes, and should be treated as such.

The treatment?

Pare, healthful, nourishing food, with tonics at first to take the place of alcohol until natural action is established. Then appeals to the will will be of avail.

Is it correct to say the drunkard knows better and can reform ?

No. He craves alcohol more insatiately than others do water, and this purely organic condition he may have ignorantly induced by indulgence, or inherited.

Closing Song.

WE'RE GOING HOME TO MORROW. Courage, faint-heart! why all these fears, And questions: for to-morrow? Wipe, wipe away these bitter tears, Mute signs of useless sorrow.

> CHORUS. We're going home, We're going home to-morrow. We're going home,

We're going home to-morrow. God's planets shine behind the mist : So beam thy faith unclouded-Like mountain-tops by daylight kissed,

Though all her base be shrouded .- CHO One hand holds up the stars that roll, And girdles on the ocean; His love is shed on every soul To which he gives emotion .- CHO.

O, not one slightest woe befalls, But he gives strength to bear it, Can he be deaf to sorrow's calls When his own children share it ?- CHO

THE LIGHT OF TRUTH.

C. C. STOWELL,

Ruom 7, 206 Race St., Cincinnati, Ohio.

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Three months on trial
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CINCINNATI, . . SATURDAY, APRIL 15, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the postoffice address of The Light of Truth subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Light of Taurin goes to press every Wednesday.

Rejected Mas will not be returned without postage accompanying are same—nor preserved.... and thirty days after receipt.

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"He's true to God wha's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race." JAMESRUSSEL LOWELLL.

THE OHIO LAW AGAINST CLAIRVOYANTS AND SEERS.

The LIGHT OF TRUTH as a consistent exponent of Spiritualism is the friend and defender of mediums and mediumship. So openly and avowedly has been its course that it would seem impossible for anyone without confessing ignorance or willfulness by so doing to impute to it any other motive to it than that of the most unqualified interest in their behalf. A bill introduced into the Ohio Legislature by Hon. Bruck, of Columbus, for the avowed purpose of controlling a class of harpies who prey on the ignorant, which included, unfortunately, the terms "seer" and "clairvoyant" with those of "fortune-teller," etc., has caused a great deal of speculation as to its intent and purpose. Mr. Bruck, on being interviewed by a member of our editorial staff, said that he had not the least intention of injuring Spiritualism. Some member had proposed as an amendment that the term medium be added, and he defeated such amendment. He had in view the class of persons who advertise under the head of "personals," the "seventh daughter of the seventh daughter," "born with a veil," and professing to read "the past and future," "show congenial matrimonial companions," "calculate nativities by the stars," and so on ad nauseam. "This is a sample of what I mean," he continued, taking a Dayton paper from his desk, "and I think you will agree with me that Spiritualists can not, as a class, desire such imposters to be upheld."

Clairvoyant.-Beware of all fraudulent clairvoyants. Prof. Blank can be consulted on all the affairs of life, no matter what the nature may be. He will tell you your living and departed friends, all diseases, no matter what nature or of how long standing they may be, will be fully diagnosed without asking any questions, such as no physician can cure. property recovered. Those who are mediumistic will be tested and fully developed."

birth," "at the age of four this wonderful child of the Nile began to show such marvelous signs of power of a healing medium." At the "age of thirteen he was known as the living Messiah." "From year to year his mediumistic power increased, and up to date he is pronounced and recognized by all to be the greatest living medium on the globe."

The name of this "greatest living medium on the globe" has never appeared in a spiritual journal, and he is unknown absolutely to Spiritualists. If there could be a law by which this class of vampires, who fill the daily papers with their advertisements, could be suppressed it would be a great gain to the true medium and the cause of Spiritualism. "It is unfortunate that the terms seer and clairvoyant were included," remarked the representative of the LIGHT OF TRUTH. "As these pretenders advertise under these titles it could not well be avoided," replied Mr. Bruck. "I am sure no one will take advantage of that, or can take advantage of a genuine medium. I am not a Spiritualist nor a member of the Church, and I believe in justice to all."

Mr. Bruck, there can be no doubt, intended the bill for the purpose, as he explains. At most the one city of Columbus is the only one to which it applies, and now it turns out that the bill came back from the Senate amended by having the words "seer" and "clairvoyant" stricken out. Thus the "tempest in a tea-pot" which has been raised, peacefully subsides. Spiritualists may rest assured when there is real danger the LIGHT OF TRUTH will not be found backward in sounding the alarm. There are real issues to be contended for, quite enough to occupy all our time and space without creating men of straw and then filling our columns with boasting how valiant we are in attacking them. Don Quixole gained immortal fame by attacking wind-mills and fighting shadows of his imagination, but he waited for someone else to sound his praise. Our modern knights of the quill, fearful of the judgment of posterity, write their own laudations.

INGERSOLL AND SPIRITUALISM.

The redoubtable Col. Ingersoll has been amongst the Philistines again. The St. Louis Globe Democrat sent a reporter recently to interview him on Spiritualism. The re porter mentioned Mr. Newton's iron cage test, and remarked that he had examined the cages and found them solid and secure, and then repeated Mr. Newton's statement that the body of the medium, besides other objects of a material and solid nature, had been passed through them. Asked for his opinion, Col. Ingersoll replied :

"It's a trick-nothing but a trick. I don't care if fifty men examined the cages and pronounced them all right. It's only a trick. Why, God Almighty himself couldn't do what these people pretend that they do.

Of course, the great Agnostic was a little excited, otherwise he would not have brought the Almighty into the controversy, because we understand he has a few scruples of conscience on the God question, but it is surprising that Col. Ingersoll should forget that what he prides himself on not knowing may be a matter of positive knowledge to minds as perspicacious as his own. He says. "I don't believe that anything such as you describe has ever happened. I do not believe that a medium ever passed into and out of the triplelocked iron cage. Neither do I believe that any spirits were able to throw shoes and wraps out of the cage. Neither do I believe that any apparitions ever rose from the floor or that anything you relate has ever happened." These are matters of belief or non belief. They are non-argumentative, prove nothing and disprove nothing. Nobody cares a fig what Col. Ingersoll believes. Others, and many of them amongst the brightest intellects of the world, know that the phenomena which the colonel says he does not believe are true; but there is a tinge of the old puritanical intolerance, out of which Ingersoll, above all men, is supposed to have become thoroughly extricated in his statement that he knows these things are tricks "and that's what spiritualistic phenomena amount to, too." Aside from a consideration of the false light which such statements throw on the character of Col. lugersoll, it is deplorable to note how perfectly in harmony he is with Talmage in estimating Spiritualism. This is the worst feature of the whole controversy. The acme of irony is reached when a mind such as Ingersoll's gets down low enough to agree with Talmage in estimating the truth or falsity of anything. Asked if he were to witness phenomena nexplicable by natural laws he would favor the spiritualistic interpretation, he replied:

"I would not. If I should witness phenomena that I could not explain I would leave the phenomena unexplained. I would not explain them because I did not understand them, and say they were or are produced by spirits. That is no explanation, and, after admitting that we do not know and that we can not explain, why should we proceed to explain? I have seen Mr. Herrmann do things for which I can not account. Why should I say that he has the assistance of spirits? All I have a right to say is that I know nothing about how he does it. So I am compelled to say with regard to many sp ritualistic feats, that I am ignorant of the ways and means. At the same time, I do not believe that there is anything

supernatural in the universe." This a better stand, but indicates a want of knowledge of the spiritual hypothesis of law. No Spiritualist believes "that there is anything supernatural in the universe." If genius and invention had taken the ground that phenomena inexplicable should be left unexplained, the world would be in mental darkness. Col. Ingersoll stultifies himself and his own work in raising humanity into the light of liberty and, common sense when he makes such statements. It is because these phenomena have opened up such a boundless field of exploration that the word supernatural is rapidly becoming expunged from our language. It is the superstitious who refer unexplained phenomena to the supernatural. As fast as they become explained they become natural, and it is due to the thinkers and investigators of the world that they are being explained. It is puerile to cite Mr. Herrmann's tricks as being analogous to or explanatory of the phenomena of Spiritualism. There are thousands of private mediums as unlettered in the art of Herrmann as Ingersoll is who are producing as inexplicable marvels as any performed by Mr. Herrmann. With him it may be trickery. With them it as absolute truth. It was said a lying spirit came in and must be something else. These phenomena purport to be took control. This might be, but we would prefer to think gained? Man is not a creator in the absolute sense; if he the work of spirits. It would be to the credit of Col. Inger-The following is an extract from this unique specimen of soll if he were to set about some plan to prove this purport advertising literature, the name only being omitted for and substantiate the affirmations of these spirits rather than to place himself on record as a denier of their occurrence or to declare that all he has a right to say is that he knows nothing about how they are produced. This is not the attitude of an investigator. W. T. Stead occupied the same ground. He has been pushed off from it and through his own medium ship, too, and to-day one of the greatest journalists that ever The separated brought together, and stolen treasures and wielded a pen frankly owns himself to be in the presense of a power transcending all his previous ideas. Like Hamlet he is beginning to see that there are some few things in the Then follows a biographical sketch. "He was born on the universe not dreamed of in his philosophy. He was asked banks of the Nile," "went into a trance seven weeks after if he knew of his own knowledge that the communications relating to spirits in a recent number of the Review of Reviews were written without any knowledge on the part of the person whose hand wrote them. "I do," answered Mr. Stead, "for the best of all reasons, because it was my hand that wrote them, and I am willing to assure you in the most solemn and serious manner that I had no idea in the world what my hand was going to write when it began to write." It would be well for Col. Ingersoll to take a walk with Hamlet. There is a bare chance that he may learn what has made Spiritualists of such men as Wallace, Crookes, and Stead, to say nothing of the millions of intelligent people throughout the civilized world who have come into a realization of the laws governing immortality through and by phenomena alone, and phenomena too, rejected and repudiated by Col. Ingersoll. The day has gone by for Spiritualism to be whiffed out of consideration by the sneers of the godly or the pooh-poohs of the proud

More Medical Monopoly.

possessors of little expectations.

business and at the same time make the business of undertakers profitable and secure. They have at last got a bill through the House which regulates the practice of medicine of grace, and are regenerated and saved by grace, and surgery. It gives the governor power to appoint a State and are regenerated and saved by Christ through Board of Medical Examiners, who, of course, will be of the the spirit; so also are all other elect persons who regulation pattern. Certificates are to be issued to physicians who furnish satisfactory proof of having received diis known as the "Sterrett Bill," and it now pending in the

Now is the time for all friends of fair play in the treatment of disease to get into communication with the various members of the Senate Chamber in the Ohio Assembly and urge upon them the necessity for stopping this insufferable impudence on the part of medical "infants" who want the people of Ohio to protect them in their experiments on the human family. Once allow such a law to become operative and egislation to repeal it will be very difficult to obtain. Of course, this bill, if it becomes a law, will fail in its provisions. It shoots too wide, but it will be an entering wedge for more oppressive legislation in the future.

BENEVOLENT GIFTS.

This year has been marked by many large bequests to churches, colleges, and other public institutions,

From various quarters we learn that there is a growing desire among wealthy Spiritualists to assist in the growth of the cause in which they are deeply interested, but owing to the prejudice of the age it is almost impossible to make such a bequest as the courts will permit to stand.

As an illustration: The courts in Ohio have recently held that a bequest to the cause of the Swedenborgian religion was on its face grounds for presuming that the testator was nonompos mentis, that the purpose for which the bequest was declared, to-wit the religion of the new Church, was too vague and uncertain and not an established religion in the sense of the constitutional provision permitting bequets for religious and educational purposes.

Fear is expressed by many that Spiritualists will never nake as much progress as the followers of Emanuel Swedenborg in defining their belief. And yet to succeed and become a great revolutionizing force for good it needs what all modern religions have : a generous support with money. Its literature thus far has been limited and expensive. It is our purpose as manifested by the LIGHT OF TRUTH to assist in securing for it the best and cheapest literature.

Thousands of our tracts ranking high as literary gems are now being circulated. They should be increased to millions. Our new book, "Guide to Physical, Intellectual, and Spiritual Culture," designed for the home and lyceum, cloth bound, containing over two hundred pages, compiled by Mrs. Emma Rood Tuttle will soon be ready and furnished to the purchasers at cost.

There are, no doubt, many who would be as devoted and as generous if a way could be pointed out which would be held as a binding bequest. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which we are assured will stand and afford the giver an opportunity to help in some degree the great work.

Form: "I give and bequeath to the owner or owners of a newspaper now published in the city of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH (Here insert full description of property to be given).

newspaper and books that may be printed from time to dence of the watchful care of the divine being. He has led time in the printing establishment of said LIGHT OF TRUTH.' In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she re-

BELIEVED IN DEPARTED SPIRITS.

There is a tendency in many instances, and it may be regarded as almost universal, to regard the communications received from spiritual sources as infallible. There is a strong is upheld by the government, which is more than is done in inclination to place "thus saith the spirit" for "thus saith the Lord," and thus shift the point of the reliance of our faith. Those who have been reared in the Church, and come out of it, feel the want of a staff on which to lean. They have been accustomed to have their doubts settled by authority, and have a sense of loss when thrown on their own unaided resources. In hours of weariness they sigh for the old days of peaceful assurance. The flesh-pots of Egypt are tempting to the toil-worn traveler in fields far away. Those who have been reared without having received anything as authority, have the inherited feeling that such court of final appeal somewhere exists, and fain would find it and rest from the constant struggle by which free thought is sustained.

It often requires a sad experience to teach those who give implicit confidence to the communications they receive that they must give their own reason preference. We have known many instances where for a long time messages were received in every way worthy and truthful until the spirit friends were consulted on all the occasions of life. Then, suddenly, there would come a falsehood, or series of falsehoods. reiterated and strenuously adhered to with a persistency that shook the faith of the receivers in that which had been before the purpose was to teach a lesson, and that of self-reliance.

Who are departed spirits? Are they not men and women. like those around us, and as limited and fallible in judgment? Dear and beloved they may be to us, but were they able to dogmas. Man may establish and formulate rules and methgive as exactly their thoughts with the same freedom as they did while in their physical bodies, they would be subject to like limitations. Let us become free from the old, lingering superstition, remnant of religious and ecclesiastical training. that spirits are perfect and infallible. They are relatives and friends, with mental horizons enlarged, but not infinitely. We love them, we reverence them, but it is not well for us to rely on them, and to set judgment aside leads to ruin.

"Oh," exclaims the weary one, who having cast authority aside, finds self-reliance a task, "it is a hard lot! Better the old days when Christ shared my cross, and I reposed in the bosom of the Church, trusting all my doubts to the final decision of the Bible." True, free thought gives not an idle life. If you enjoy repose, floating with the tide, without effort of thinking, keep with the Church nor venture beyond its pales

He who gains the breezy highlands of free thought must stand slone. No one can do his thinking for him; no one can share the burdens of his errors; he can make no appeal through the atoning blood of another. He in the outset con fesses that his knowledge is exceedingly limited. The physical and spiritual domains shut down with impervious veil its rays upon this sphere of life, breathing an aroma of the close around him. Every step he advances must be conquered from the unknown. The Damascine sword of reason is his only weapon to pierce the veil which conceals the problems of the world. He is the true bearer of the cross.

THE "DAMNATION CLAUSE."

The Presbytery of Philadelphia at a recent meeting For two years the doctors of Ohio have been trying to enact adopted the report of the revision committee relative to the a law which will give them a monopoly of the death-dealing "damnation clause," in the confession of faith. By this report "infants dying in infancy and all other persons not guilty of actual transgression are included in the election are not outwardly called by the word." It is presumable that the theologians understand this jargon, but to the ordinary plomas from legally charted medical institutions. This bill mind it is obscure, and may cover a wide or narrow field. As the "elect" are to be saved without reservation, the distinctions between "persons not guilty of transgression," "regenerated and saved by Christ,"and"all other elect persons who are not outwardly called," are difficult to understand. It is sneeringly said that spirit messages are obscure, meaningless, and weak, but it would be difficult to find anything in spiritual literature comparable with the obscurity of this "report."

They are ashamed of their belief; the pressure of the spirit of the age demands its condemnation, and while they wish to break the force of their sentence to the Church, they desire No. 2, A. P. A., has been awarded a contract to furnish the to be understood by the world as utterly repudiating this mon- government with several million dollars worth of pork. Were strous belief of the past. For this progressive step, the first there no Protestants in the United States who had pork for in the many which must soon to be taken, let us be thankful. sale? - Omaha American.

A Suggestion from G. B. Crane of Exceeding Value,

In the LIGHT OF TRUTH of April 1st there is an article by pioneer Spiritualist, in which there is suggested something of far more than passing value. It is that the messages received at our Free Circle be verified as far as possible and the verifications sustained by legal vouchers. We have had this scheme in mind from the inception of the I'ree Circle, the want of funds necessary only having deterred us from carrying out the same. The expense of the I ree Circle is very heavy, much greater than we presume our readers to infer it to be, and having assumed this, we have rested content in having established a spiritual center where strangers in the city may come, and from which messages may be sent forth, trusting to the interest of those who recognize them to respond.

As our correspondent truthfully says, even this recognition is not legal evidence, and is subject to objection from skeptics. In fact very few of those who do recognize the messages trouble themselves to write in acknowledgment, Only by direct application, personally or by letter, can the facts be drawn out, and if sworn statements are to be made the cost of each must be supplied. The value of the mass of evidence which might be accumulated in a single year would be overwhelming, and would exceed in scientific value all that the psychic research societies have done. Our correspondent proposes a practical plan by which this result can be attained, and one which we sincerely hope will be acted on. His earnestness is admirable, and with the assistance of a few like him the project is assured.

The Utah Temple.

After forty years of patient toil and trials, such as only religious enthusiasts can austain, the great Mormon Temple at Salt Lake City has been completed, and the present week witnesses its dedication. The services are to be continued thirteen days and its vast auditorium will be crowded all the time. The "saints" are coming from every point of the compass; from Canada, Mexico, Europe, and the isles of the Pacific, and to these is to be added 60,000 visitors to see the imposing ceremonies. Mormonism has met with obstacles and persecutions quite equal to those of early Christianity, and if the extension of the latter proves its truthfulness, equally so such extension prove the truthfulness of the Later Day Saints. They may point with pride to the completion of "Which bequest is to be used in the publication of said their temple as a justification of the prophecies and evithem through the wilderness to the promised land.

> IN LIMA, Peru, a Masonic entertainment was attacked by a mob, the lodge-room sacked, and the building burned. It is said the riot was caused by the action of the Masons in ignoring an edict against their ceremonies, which was issued by the Roman Catholic Bishop of Arequipa. The chief of police, who made no effort to protect the Masons, has been dismissed by the government, and will be tried for derelict of duty and sympathizing with the mob. Even in dark Peru free speech some of our American Catholic-bound cities.

"MGR. DONATUS SHARRETTI and the Rev. Hector Papi tarted to-day. They will sail from Liverpool on the Cunard Line on March 25th.'

The above is a dispatch frome Rome announcing the departure of two Italians to the "Holy See" at Washington, U. S. A. The former has been appointed auditor and the latter secretary to the "Apostolic Delegation" in this country.

The exportation of Italian clerks to look after the affairs of the Catholic Church in America would appear to a person up a tree as though the "Holy Father" had a poor opinion of American Catholics.

Written for the LIGHT OF TRUTH

DO CREEDS DIFFER? I. N. BICHARDSON.

Only in the essentials of methods. I have of late been reviewing the many features of various creeds; and in following them out through the vast labyrinth of conventionalities, I find that the intrinsic worth of each bespeaks a good for our final destiny. Mind being omnipotent, and man omnipresent, how else can it be? While omnipresent man may juggle with word meanings, yet what creative power has he were, his powers would soon manifest themselves. While he may be the arbiter of his own conscience, that does not signify that he created conscience. Just so with creeds and ods for governing belief, yet they are constantly crumbling away, leaving structural mind full possessor of the universe, While the Roman Catholic may invest his belief in the pope's infallibility, and finally in the supermundane Christ and trinity, yet it follows that his teachings are for the upbuilding and moral reformation of mankind.

The Protestant Jew denied the Christ, but his heart's sympathies are ever loyal to state and nation. His is an exemplary life, the true type of obedience to law and order, the ideal command of the most high.

The garrulous Mohammedan, in his oppressive zeal to establish his faith by the sword in behalf of Allah, felt the divine fire burning within his bosom of blind reason. Being maddened into a passion, he sought to conquer by might rather than by the mind of right. Yet the divine mind within moved him to establish a higher light than man's own accustomed sphere. His methods of obtaining such were not congenial to all aspiring souls.

The materialist, in his house of clay, thinks of his brother man in the all-absorbing now. His is a divine light shedding Omniscient, which bears for its legend: "Do unto others as ye would that they do unto you." Such rules, if strictly practiced, would soon establish the kingdom of heaven

amongst mankind. All for a higher and nobler life. The Spiritualist, in his ever varying belief as regards immortality in the higher spheres, does little else than to emdite creeds and rules of other beliefs. His is a noble life, full of promise, and works for the spiritual, yet he is ever wonderful of his gifts. To remove the barriers from blind worshiping form, and point directly to man's own ability to conform to law, is the mission of a true and well regulated Spiritualist. However, he realizes methods in natural law, as well as religious, but usually combines the two in one; i. 4,

to be natural is to be religious, and so on ad infinitum. All creeds and beliefs are formulated for the upbuilding and betterment of mankind, and I sincerely hope that the day may never come when one belief, one rule and universal method shall prevail. For the mind of individuality speaks from out the clouds of mystery and infinity, and behold we move as one great masterpiece of mechanism; and onward upward, to that divine command, to the solemn tread of ceaseless time, to the goal of a better day, in one solid phalanx, the whole creation moves.

Delphos, Kan.

Cudahy, the Roman packer at South Omaha, whose Protestant help were discharged because they marched in the funeral procession of C. P. Miller, president of South Omaha council

News from Correspondents

Notes from Mrs. R. S. Lillie.

Sunday, April 2d, at the Boston Spiritual Temple, Berkeley Hall, a large audience greeted us, greatly to our surprise Being Easter Sunday, the great attractions in the lines of mustc and floral displays generally call from our numbers that may be, the event was one long to be remembered. Among our hearers we noticed one of our speakers, Mrs. Among our hearers we noticed one of our special charge our surfence to an overside, and processor and processor of Leominster, Mass., and whose regular charge the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly the awakening interest in a subject not so long ago us popularly th is the church at Greenwich, Mass., which Mr. Henry Smith, a devoted Spiritualist, has been instrumental in building and vestigating, maintaining at this place for the apread of the truth as given us from the spirit side of life. The church is a very beautiful place, and held for purely spiritual purposes, and Mrs. Yeaw has ministered to them for several years, a faithful exponent of Spiritualism, and an earnest woman who adorus her work with the graces of pure womanhood. She made a few interesting remarks in reference to our work, saying what we all feel, that is, how little platform workers are privileged to hear each other, and as she was to speak that evening in Brockton she had the morning to call upon us, and hoped to be a silent I stener; but she was too well known to be overlooked, and we felt too few chances were given of hearing her, to allow this to pass unnoticed. She also alluded to the Easter festivals, saying it was an occasion for all to rejoice, not only Christians, but the Spiritualis's, who had even greater cause for it; for we celebrate not the breaking of the bonds of the tomb for one, but rejoice in spirit that the grave has been robbed of its terrors for all who have received the messages of returning spirits.

After a song by Mr. Lillie, accompanied by Mr. Boyce, my guides took up the subject, "Relinquishing the old and accepting the new." They just referred to those special days, and how they could be traced to some ancient belief and form of religious worship of the far away past, and although commemorating a different event it was an ancient festival of the sun transmitted to the present time. At first symbolizing the resurrection or coming to life of things apparently destroyed in nature or in the vegetable kingdom, and rejoicing from a more ancient past into Judaism from the Paschal feast of the Jews to Christ, the Passover of the Christian; and is risen," we, the Modern Spiritualists, have just celebrated on the 31st of March, in the spring time of nature, and at the season of the Easter festival of Christianity, we celebrate the evidence of immortality for all and say, the dead are all slive or they are all risen—not a Christ alone in Judab, but all our dear ones. Not two young men (or two spirits) testify as in the past, "He whom ye seek is not here," but multitudes of spirits testify the dead are alive and all around you. Our Easter is one of universal joy, for death visits the king and the peasant, the high and the low, and to all who will, cometh this glad message.

At noon I took the train and went to Lynn to give an anniversary address in the afternoon, as they held their anniversary exercises on this day instead of Friday, the 31st. The house was full, and all in good spirits, Mr. Jarvens presiding excellent music, etc. Being obliged to return to Boston for the evening, I could only stay for the address, and away again. Mr. Titus, a former reverend, now a most earnest Spiritualist, was to speak in the evening, and by this and farther reports which have reached us, we are assured that they had a good time, and in the evening reports say many

In the evening at Berkeley Hall the following paper was placed upon the desk, with the request that the guides say wherein lies the power of the production of these results or conditions of mind outlined in the paper. As the paper placed before us contains a very interesting psychic experience, I will give it in the writer's words:

"Fifty-one years ago Talyrand Glover, of Brunswick Col lege, gave a lecture before a class of his pupils on drugs and their effects on different individuals. 'Hashheesb,' said he, seems to be the only one of the group which assimilates with intelligence. One trial of its use,' said he, 'will determine and clearly demonstrate to what business the individual is best adapted.' Ten subjects were by the professor selected one day, with whom they were locked into the school-room. I was the subject of the first experiment. He said that as my nerves were doubly sensitive to any other present, he should give but half the quantity. I took the drug, which very soon began to manifest its action by a rapid increase of the light and whiteness, a thousand times brighter than I had ever before had any conception of. All colors, too, reflected by the a rare intellectual treat. morning and the setting sun and the rainbow hues were not less magnified.

"I walked to the professor's desk and gave notice that I would give a limited cisquisition on the science of physiognomy, first using the professor for my subject in its demonstration, which he declared to be wonderfully true. I then ever heard before. Then I used the pictures upon the walls, the chairs, and the different books and studies pursued, all of which were brought into requisition for continuous alternate rhyme, to the edification of the listeners.

"All of the foreseeing and prophecying were proven to be true before the closing of the school, without variation from what had been declared, and the professor died between thirty-six and thirty seven years of age.

This is the closing or final statement made in that condition. Said I: 'I see a lady far from her home whom I shall meet for the first time seven years hence. I shall know she is the one I now see, and shall know she is mine, and shall marry her,' which statements were verified in every particular.

To the question, "Wherein lies the power?" the guides made reply: It is the power or realm of spirit which the individual so acted upon enters, or sometimes called the ecstatic state. It may be produced in different ways and in different degrees by the power of drugs, or by the power of mind over mind, as Mesmerism, or what is now termed hypnotism, or by spirits. If instantaneously or quickly, as by drugs, it is a sudden and harsh means of separating or throwing out from matter the finer ethers and spiritual substances, or what is termed the astral light, and also so nearly separates the two bodies—the grosser and the spiritual—that the spiritual sees or perceives the astral light, which has all the whiteness and the varied lines which the writer mentions. It also en-ables the individual who has been thrown into this state to enter the spiritual spheres of others, and gather what has been recorded therein. This state differs in a manner from that induced either by hypnotism or by outside spirit agency, in the fact that it is without intelligence, and expends the vital forces to their exhaustion without a meaus of supply or return. Had the professor given this most sensitive subject as great an amount as some of the others, it would likely have resulted in full separation of spirit and body; as it was, it was but partial.

While the use of such drugs might not work serious injury for one or two experiments, we would not advise its use, as it would in time prove disastrous to mental and physical powers. Even the use of by pnotism should be under the in-

fluence of wise and good people only.

The ecstatic state under which mediums act is under, or should be under, wise and benevolent direction, and good spirits will not intensify it to the extent of depleting the vital forces and injuring the body. But to the opposite, for many of our mediums, when taken were failing in health or upon sick-beds, and spirits have healed them, raised them, and so directed, that instead of a loss of health and vital power there has been an increase. A full discourse of much power and interest was given upon this theme, of which only these few sentences can be given in this place.

I have just learned that Lucius P. Barnes, of Boston, has passed to the higher life. Mrs. Burnes, the wife of this gen-tleman, is well known as the President of the First Spiritual Ladies' Aid Society, at 1031 Washington street. Mr. Barnes was loved and respected by all who knew him, and will be greatly missed. Mrs. Barnes will have the sympathy of her many friends in the loss of her loving companion. The funeral services are announced for Sunday, April 9th, at p. m. Thus the procession moves on to the eternal shores. R. SHEPARD LILLIE.

Lily Dale, N. Y.

The anniversary of the advent of Modern builtialism has egain been celebrated at Cassadaga Camp in a manner truly tting the subject and occasion.

Possibly right here in this hot-hed of spiritualistic be lievers, teachers, and mediums more enthusiastic seal was manifested than at some more remote distances. However

Many friends and visitors were in attendance, increasing our audience to an overflow, and practically demonstrating lar and virtually taboord by those who are now as alonely in

Careful and elaborate preparations had been made preparatory to the comfort and delectation of all.

The day's program consisted of three services held in lbrary Hall, which had been transformed into a bower of beauty with its brilliant banners, artistic disperies, blooming plants, and fragrant flowers.

Especially pretty was the platform in its arrangements, conspicuously across the top in front were two banners bearing in large golden nigures on a dark background the following auggestive dates, 1545 1893.

Many regrets were expressed as the absence of one of Cassadaga's most prominent workers, Mrs. Marion Skidmore, who still lingers in the land of orange blossoms and mocking birds, the mention of whose name from the platform called forth hearty applause.

If it be a fault to possess respectful appreciation and affection for one, who for love of the cause and the spread of its glorious truth, came here when this little city was an unin nabitable wilderness, and with noble efforts, faith undaunted, and self sacrifice helped lay the foundation without which it never could have evolved into the camp of beauty it is in this year of 1893, then we plead guilty, for we delight to honor most the noblest heroes and heroines among our ranks, of

whom the platform and press say so little.

In this spirit Mrs. Betsy Purple, the most youthful in heart, and yet the oldest active Spiritualist resident here, was by unanimous choice selected presiding genius of the day, with the Hon. Reuben Carroll as Vice President. The mornthat the God of life again smiled upon them. It was brought ing session opened in a general conference or experience from a more ancient past into Judaism from the Paschal feast meeting, the earnest brothers and sisters taking active part joyously telling the glad story of how the truth came to them. now while they shout hosannas and hallelujahs, singing "He Our devoted president, Hon. A. Gaston, of Meadville, was present for the occasion, being lustily called for, added his testimony to the edification of all.

A poem of "Greeting" was given by Mrs Carpenter, the well known medium, of Portland, N. Y. Then followed essays by able resident talent. Thoughts of the Occasion, by Mrs. Rathburn; Spirit Raps, by Mrs. S. M. Carroll; Who Shall Guide Us? by Mrs. Shaw. A vocal quartette of selected singers introduced the afternoon's program.

Mrs. H. H. Stearns in one of her happiest moods gave the first address, which was punctuated with appreciative applause by the audience. Her theme was of a retrospective and prophetic vein, especially appropriate to the occasion.

A finely executed violin solo by Prof. Simpson and a recall preceded the masterly address of Mrs. Inez Hunting-ton Agnew, of Waterford, on the "Social and Industrial Reform Questions of the Day," which was listened to with rapt attention by a highly sympathetic audience.

Following this, interspersed with music, was an original poem on the anniversary of Modern Spiritualism, by Mrs. R. S. Paine, of Cassadaga village. Medium Mosaic by the various phases of mediumship present, among those to respond was Mrs. Carrie Pratt, psychometrist, of Boston. "Blessings on the Dancers," was amusingly rendered in negro dialect, by Mrs. Carroll; a "Worker's Love," inspirationally, by Mrs. Carpenter finished the afternoon exercises.

The evening was devoted to a promiscuous program of instrumental and vocal music, readings, and recitations, in

which the little folks appeared with great success.

A dance, joined in by young and old, was the drop curtain to a charming event that has now become of yearly occurrence at Cassadaga Camp. LYNDELI.

Chicago, III.

With the closing Sunday of last month Mr. W. J. Colville completed his engagement with our society, and we willingly accord a tribute of gratitude for the able services rendered during the absence of our regular speaker; and also a tribute

3 IUITERING And speech-impediments cured anty. Letters promptly answered. Enclose \$1.00. BR. L. NCH WAILZ, Speech in the spee of esteem for his untiring energy and for his unselfish, disinterested devotion to the cause in which he labors. He is of the room until I was enveloped in a circle of such light now speaking in Grand Rapids, and we bespeak for the Spiritualists, Christian Scientists, and Theosophists, of that city,

During the past week we have been rejoicing over the return of our beloved pastor, Mrs. Cora L. V. Richmond. On Sunday, the 2d inst., it was our joy once more to listen to her as she delivered one of her inimitable lectures on "Resurrection," and in the evening to a "Spiritual Synopsis," giving a retrospective glance at the forty-five years of Modern made a diagnosis of his physical system, told him that ex. Spiritualism, and paying a tribute of love and veneration to the cept for an accident he was second to none, but that by a slip Fox sisters. As is ever the case she was received with open and a fall, turning a summersault, he fell and injured the pleura and spleen, which, if allowed to remain one year longer, would produce death before he was thirty-seven years old. I then told him how each of the nine boys would be acted eloquent in words, they were at least in love, for no one upon. I realized then that a change was coming upon me. I could have mistaken the earnestness and warmth of the could see and describe things that were then taking place sentiments expressed. When all who could had "said their miles away; also told of other happenings that would take say," those assembled arose en masse and gave such a greet place from one week to a month in the future. I next heard ing as would have done credit to a Salvation Army gathering in the distance sweetest strains of music unlike any I had after which the meeting resolved itself into a "love feast" of general congratulation and a heart to heart welcome home.

During the exercises an elegant basket of roses was presented to Mr. and Mrs. Richmond, and notwithstanding a severe cold which the medium had contracted since her return, and which rendered her voice almost inaudible at any distance from the rostrum, Onina entwined these into a beautiful and appropriate poem. Now, once more we settle down into earnest work, and look hopefully forward to a year rich in spiritual progress. Yours fraternally,

MRS. C. CATI,IN, Sec'y.

El Paso, Texas.

This Spring witnesses the inauguration of Spiritualism in El Paso through the mediumship of W. W. Aber, of To-peks, Kan., and by the assistance of others equally convinced of the truth of spirit-return. No concerted action of this kind ever took place here before, though there are quite number of old-time Spiritualists, and quiet investigation has gone on continually for some time.

The suniversary of Spiritualism was celebrated by a ma-terializing seance, the best Mr. Aber has given so far. The forms came closer to the sitters, and the features were more clearly defined, than ever before. The Indian girl came out, and, stooping down, wove a delicate, airy fabric, apparently from the atmosphere. The daucing girl also appeared twice, and a surprising exhibition of strengh was given by a spirit, that, in full view of the circle, manipulated a piano near the cabinet door, in a manner that showed his knowledge of music. Illuminated forms are promised as the next treat, provided a

harmonious circle is formed.

Mr. Aber is standing his ground and gaining friends right along among people who judge from fact and not from prejudice. He has given a number of seances, and his work will prepare the people to receive future mediums more cordially than before, and may even lead to the formation of a society here.

At one seance given there was a medium present, who, being able to speak only Spanish, missed some of the remarks made by the control, but enjoyed the phenomena. Occusionally a spiritual paper from Mexico City reaches here, showing that the fight is on in that country too. Taken altogether, there is good reason to be encouraged over the outlook here, and to be glad of the good work inaugurated by Mr. Aber. May he be as successful in his next field of labor.

Jackson, Mich.

The forty fifth anniversary of the advent of Modern Spiritualism was celebrated by our society in a splendid and be-fitting manner on Sunday, April 21, at 5 p. m. The meeting was opened by singing, when our president, Brother Watson, made a few appropriate remarks, after which Mrs. A. E. N. Rich delivered an original poem, written expressly for the oc-casion which was excellent, and was well received by a crowded house, this was followed by Mrs. Maggie Fox Kane through the medium Dr. Virginia Rowe, giving a short biography of her life, the trials to which she was subjected, closing with her bright reception in spirit life and the good that Spiritualism was doing mankind. After an intermission of twenty minutes for social chat, Mr. White, an old resident of Hydes-ville, stated some historical facts, meeting closing with an address and improvised poem through our medium, Mrs. Julia A. Walton, on subjects given by the audience. After a -A talking head is no more simply an automatic mystery, four hours' session all returned to their homes, feeling that but a spiritual reality, as was evinced at a seance held in this they had had a glorious good time and feeling that they were city recently. See article on second page, entitled "A Varieties, and so the good work goes on.

DR. P. J. CURTISS. four hours' session all returned to their homes, feeling that

Cures Others

taken for discusses using matter to impose board but while this assertion is true of th EE S Sarraperille, as thousands can attest it cannot be truthfully appoind to ther preparations, which unprincipled lealers will recommend, and try to timpute upon you, as 'just as good as Take Aper's Satuspar ils and Aperts only, if you need a blood parifier and would be benefited permanently This medicine, for nearly fifty years, has enjoyed a reputation, and made a record for cures, that has never been equaled by other preparations. All Fig. 8. Parapartila craduates the tatut of hereditary wredsha and other bleed discases from the system, and it has deser-

AYER'S Sarsaparilla

the relief I have obtained from the use of AYER'S Sarsaparilla. I was afflicted with kidney troubles for about six months, suffering greatly with pains in the small of my back. In addition to this, my body was covered with pimply cruptions. The remedies prescribed failed to help me. I then began to take AYER'S Sarsaparilla, and, in a short time, the pains ceased and the pimples disappeared. I advise every young man or woman, in case of sickness resulting from impure blood, no matter how long standing the case may be, to take AYER'S Sarsaparilla."-H. L. Jarmann, 33 William st., New York City.

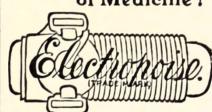
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THE WOMEN'S CLUB.

SHE WHO IS TO COME.

- A woman—in so far as she beholdeth
 Her one beloved's face;
 A mother—with a great heart that enfoldeth
 The children of the Race;
 A body, free and strong, with that high heauty
 That comes of perfect use, is bellt thereof,
 And mind where Reason ruleth over Duty,
 And Instice reigns with Love.
- And Justice reigns with Love.
- A self-poised, royal soul, brave, wise, and tender, No longer blind and dumb; A Human Being of yet unknown splendor, Is she who is to come!

-Charlotte Perkins Stetson

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait to have something great to say: whatever is of daily interest and m you, will be to the members of our Club. Consider yourself one, ex-ected to do your part in entertaining the others. Please write on one de of the paper, and address all matter for publication to Emma Rood Tuttle, Berlin Heights, Ohio.

CRINOLINE.

Crinoline is coming with the cholers, and the scare it creates is almost equal to the plague.

What is to be done? Legislate against it? That will be no use. Women can't be repressed in style that way. You may legislate all her rights away, except this one of following the fashion, and she will still be happy. Her best friends have been cultivating her along lines of usefulness and getting her used to clothing in which she can take an active part in the business life she aspires to, but if crinoline comes I shall be discouraged. Think of woman as an engineer wearing crinoline! When she got into the cab where would the fireman find room? Or as captain of a steamer on the bridge

I have looked upon women's dress, slowly evolving to the useful and really beautiful, as an index of her preparation for taking positions rightfully hers, but if she dons hoop-skirts I shall lose confidence in her good sense. I haven't heard of a big flock of hoop-skirts crossing the Atlantic to subjugate us, yet one would infer by the furore that women are to be caught and invested with hoop skirts being made to walk the streets looking like side-show circus tents more than anything else on earth.

If the threatened invasion comes let us resist "until the last hooped foe expires," in the language of the immortal Greek en a like momentous occasion.

Women Desire the Co-operation of Men.

It is said by some writers that the tendency of the present is away from the association of the sexes in social life and pleasures. If this is true I believe the fault lies with men and not women. She isolates herself from her masculine friends only when they desire to be rid of her, and then it is with a heavy heart and wishing it might be otherwise. She knows her inspiration comes largely from association with her ideals of the opposite sex, as theirs should from the approbation and sympathy of high-minded, intellectual, spiritually cultured women, who are likewise "tender and true" in all positions in which they find themselves placed.

But men are fond of societies and clubs which exclude women. They began pushing us away before women's clubs were dreamed of, and to woman's credit be it said, that when thus bidden away she has turned to organizing charitable societies of some kind, or to benevolent deeds done in private instead of running wild toward dissipation and genteel vice as have the other sex. After being left lonely night after night with her little ones, while her husband went, care-free, to his lodges and clubs, coming home in the we sma' hours, to find her tossing on an uneasy pillow, longing for him, and wishing she might be his companion in his social joys as well as his social burdens, she may, and often does, join some women's charity for the benefit of poor children or wrecked sailors, or fallen women who are, too often, helped to their de graded position by men who voluntarily isolate themselves from their homes when in pursuit of social pleasure. We may be proud that she puts her discontent to such angelic

I wish all clubs and meetings might be for men and women together. I think their tendency would be toward greater breadth of thought, wider humanities, and more complete enjoyment. All movements, social, economical, or political demand the co-operation of both sexes. Without it we can not have the most healthy stimulation, enjoyment, or growth of either sex. The men led off in this effort at divergence, but we may be able to lead them into more consistent and wholesome ways.

Freemasonry is a hoary and respectable organization Must it always wear the shadows it donned in old Egypt, and never step to the music of progress? If there is snything so vastly beneficial in it, why must the daughters of Rebecca be only a little side-show, unworthy to be made members of the main lodge? If it is unfit for women now why not reconstruct it? It would not be the first time it has been tinkered. Why must the Knights of Pythias only allow their wives, sisters, and mothers to have a little side society called the Pythian Sisters? Why not let us have all the grand first privileges you do, gentlemen?

Or, if these societies are not up to the requirements of the present, let us have societies which are, and not waste precious time on effete things which do not give the best results. There are no wrongs which need righting that do not require the efforts of both men and women united. Especially is this true in reforming laws. Men have the power of making and repealing laws, and in this reform we can effect nothing without their aid. We have had our fill of cardcalling, teas, coffees, sewing circles, and the like, and are ready for more serious and beneficial business. There is no interest which concerns men that does not concern women as the mothers of men, if in no other way. Let men and women work together for advancement.

Written for the LIGHT OF TRUTH.]

"CONSISTENCY A JEWEL."

MARY WEBB BAKER.

In the closing of the World's Fair on Sunday, Church bigotry has shown one more instance of religious intolerance and inconsistency. It seems to me there is something glaringly inconsistent in the closing of the doors of the Fair on Sunday and the opening of the doors of eighty-five beer saloons inside the gates on every other day of the week, Sunday included, for those who remain on the grounds on that day.

Which would be productive of most harm, think you, oh zealous Christians, you who so aggressively insisted on the Sunday closing-the opening of the doors on Sunday, that the poor might enjoy a holiday, or the opening of these beer saloons where all can be served to that which only degrades and debases, and in many cases serves to fan the flame and keep alive the fire of intoxication in those who have become slaves to this destroying power?

Had there been as much pains taken to make the Sunday opening a day of blessing and benefit to the people as there beasts, the serpents, and the insects. But she courageously has been to secure the opening of these saloons, there might have been some manifest good as the result, and something and stupidity, and lifted the human race to a level a 'little less of a stain and a reproach on those who have power

to control the management of this gigantic scheme. In every progressive movement, great or small, can always Dispatch.

be seen the hand of religious intolerance and bigotry, thwarting and hindering in every way possible through this blind real which holds the observance of a strict orthodox Sunday law of far more importance than the saving of thousands of poor souls from the loss of manhood through the invidious breath of the saloon.

Oh, verily, consistency thou art a jewel.

WOMEN'S CLUB CORRESPONDENCE.

Dear Friend of Progress: It is only a few weeks since I became acquainted with LIGHT OF TRUTH, which came into my house through the kindness of a friend.

The "Bugle Call" reached me ere it was published, and my number was placed in the hands of, not a believer, but a searcher for the light from whatever source.

Rev. M. J. Savage's words should be read by every intelli gent man and woman the world over. There is a class of people who will not read an article written by a Spiritualist however true. I carried a few numbers to a Congregational minister a few weeks since, and said to him : "I bring these papers, they contain some fine articles which you will oblige me by reading. You told me it would not hurt me to come to hear you preach; that you could preach better with me in the audience. Now, I will tell you it won't hurt you to read these papers. I do not ask you to believe them." He did not reply, but his good wife said : "I shall read them." Mark the difference, that woman's intellect is in advance of her hus band's, who has stood every Sabbath for thirty years preach ing and praying to the "unknown God" whom he ignorantly worships, refusing to open his eyes and see the light. Yours MRS. S. A. JASSMER DOWNS. for the cause,

ANOTHER OPPONENT FOR CARRIE SMITH.

I beg leave to disagree with Carrie Smith in regard to keeping the Christian holiday. I see no reason why we should not, while there are very many why we should. There is sound sense in the old advice of "when you are in Rome do as the Romans do." And it is much better for our cause and for all concerned that we should join our neighbors for the sake of innocent enjoyment, if nothing more. I am sure Carrie Smith is not a mother with little ones about her knee. A spirit of contrariness on our part can only subject us to ridicule and serve to estrange our Christian friends still farther from the cause that is dear to us. If we want to reform something terrible, let us attack something evil.

W. F. HEATH.

To the Editor of the Women's Club |

In the LIGHT OF TRUTH of January 21st, Mrs. Emily R Kuch writes of her investigation and belief in Spiritualism and also refers to the danger of the country from the Church of Rome, and asks: Why not dramatize some of its crimes? Her cry comes from the influence of the spirit side of life, and is a good one. If pictures of that nature were given in vivid colors I feel that a great many would learn by their shades, as the child develops the brain by the eye or sound. A battle is not far off from the enemy of truth, and the spirit knowing this fact better than we, are turning every stone and using the "big" as well as the smallest possible chance to help and strengthen the cause. I would like to hear in private from Emily R. Kuch regarding this idea.

MRS. VIRGINIA BARRETT. 158 East St. Joe Street, Indianapolis, Ind.

A sister says: Some kind friend sent me the LIGHT OF TRUTH, and I rejoice that spirit communion can keep our hearts full of the never-dying faith which says to us: "There is no death." The morning of spiritual light is dawning brighter; its halcyon rays now gild our shores, and the brightness of progress beams upon us. We can see the mighty waves rushing on in a torrent, wreathed with heartcheer for all mankind. May our hearts thrill and pulsate with love for one another as we scale the heights to glean the light of truth. SARAH C. BALDWIN.

A CALL FOR VOLUNTEERS.

Three cheers for Mrs. Martin! She has the spirit of '76 and an army of such would put the Philistines to flight Where are the volunteers? I live on a street where in three blocks on one side are sixteen houses, and in these are twelve widows and two self-supporting spinsters, all of them owning

These women are not represented at the polls, while the ignorant negro, the foreigner, just fairly landed in this country, the libertine, the gambler, the drunkard, not owning a second coat for their backs, can vote away our property and transact our political business for us, because they "must sacredly guard the virtue of woman lest they get mixed up with lewd women!" Comment is unnecessary. O, shame, where is thy blush? In the days of colored slavery if a slave woman gave birth to a child, no matter who was its father, even if a free white man, the child inherited the mother's condition and must be held a slave. O, ye boasted freemen! What do you think of that? Is there one law of heredity for black mothers and another for white mothers? Under existing laws are not all of you sons of slave mothers? The strongest argument which can be used for the emancipation of woman is that she is the mother of the race.

Through the county press I have asked, among other things, to be informed as to the amount of taxes paid by the representative women in the city. 'I got no response.' I amount. But "nary a word got I." Truly, women seem to have no rights men are bound to respect.

I am seventy-seven and can hardly hope to live to see the "curse removed." But I shall work with tongue and pen while I can, and I know that in coming time the rising generation will look back with wonder and shame on the indignities and injustice heaped upon their foremothers.

MRS. P. H. FISHER.

ANOTHER LYCEUM WANTED.

We are anxious to start a children's lyceum in our place. We organized a society in October last, I think about the 1st numbering seventeen members. It has increased in numbers rapidly, and now we have a membership of one hundred. Our organization is "The Occult Science Society," and we have succeeded in awakening much interest here. We are anxious to have our children instructed, and something to take the place of the Sunday-school.

MRS. H. N. SWERINGER.

Mary Belle Freeley says that the emblem for the World's Fair Women's Building should be an apple, and she adds: But for Eve the men would be to this day, I suppose, idle, naked, sunburned loafers, like Adam, no better than the took the spple, rescued the world from sloth, indifference lower than the angels." Good for Mary Belle! Put the apple right there, and let it be a Belleflower.-St. Louis Post-

MEETINGS.

Bloston. - Veteran Spiritualists' Union holds ablic meetings the first Tuesday of every month 1730 p.m., in "Hanner of Light" Free Circle toom. Dr. H. H. Storer, president, Mrs. M. T. ongley corr. see'v. corr. sec'y.

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every Sunday at 11 a m, 230 and 7.30 p m. Dr. & A. Backden, conductor.

Berkeley Hall, corner Berkeley and Tremont streets. Public meetings every Sunday at luxu and 7.30 p m. Andrew L. Knight, president.

First Spiritual Temple, corner of Newbury and Exeter streets. Meetings every Sunday at 11 a m and 245 p m; Weetnesday evening social at 7.30 r. H. Dunham, Jr. secretary, 177 State street.

Eagle Hall, 616 Washington street. Spiritual meetings at 11 a m, 2.30 and 7.30 p m; also Wednesday at 3 p m. E. Tuttle, conductor.

Rathbone Hall, 634 Washington street; meetings every sunday at 11 a m, 2.30 and 7.30 p m; Thursdays at 2.45 p m. N. P. Smith, chalrman.

The Ladies' Industrial Seciety meets weekly, Thursday afternoon and evening, cor. Washington and Dover streets. Mrs. Ida P. A. Whittock, president; Mrs. H. W. Cushman, secretary, 7 Walker street, Charlestown, Mass.

Brooklyn, N. Y.-The Brooklyn Progressive Spiritual Conference meet at Bradbury Hall 280 Fulton street, every saturday evening at 80 clock. The First Brooklyn, Society of spiritualists holds services every Sunday morning at 11, evening at 745, at Conservatory Hall, corner Fulton street and Bedford avenue. W. J. Rand. sec'y. Spiritual meetings are held in Mrs. Dr. Blake's parlors, 41 Franklin ave., every Sunday at 8 p. m. Services are held in Fraternity Rooms, cor. Bedford and S. Second st., every Sunday evening at 7.30. Mrs. Kate Schroeder, president.

The Advance Conference meets every Tuesday at 8 p. m., at Mrs. Walton's, 180 Carlton ave. Free.

Buffield, N. Y.—The First Spiritual Society neets every Sunday in A. O. U. W. Hall, corner burt and Main streets, at 2 9 and 7.30 p.m. Henry S. Van Buskirk, 226 Metcalf st., president.

Baltimore, Md.—The Religio-Philosophical ociety meets at Wurtzburger's Hall, N. Exeter t, every Sunday at II a. m. and 8 p. m. Chas. A dpp. see'y, 1403 E. Madison st.

Cipp. sec'y, 183 E. Madison st.

Cincinnati, 0.—The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, svery Sunday morning at 10:30, and in the evening at 7:39. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Engerit Hall, 67 Marshall avenue, Camp Washington, svery Sunday at 7:45 p. m.

People's Spiritual meetings every Sunday, 2:30 pm, at the American Health College, Fairmount, 411 come.

The People's Bull.

The People's Philosophical Society meets ever Sunday at the S. E. cor. Fourteenth and Centra avenue. Lyceum 10,30. Lecture 3 p. m. Miss I. Rollo, sec'y, 923 Washington ave., Newport, Ky.

Chelsen, Mass. - Meetings held in Pligrin Hall, Hawthorn street, every Sunday morning circle at 2.30 p m, evening meeting at 7,30. W. An derson, chairman.

Colorado City, Colo. — Meetings held in Wood nan Hall Sundays, 2 p m.

Dayton, O.—The First Spiritualist Alliance meets every Sunday in Knights of Honor Hali 110 E. Third street, at 7:30 p.m. W. E. E. Kates ecretary.

The First Society of Spiritualists meets every sunday evening at Dister Post Hall, North Main street. Walter Shaw, president.

Detroit, Mich.—Mrs. Minnle Carnenter lec-ures and gives tests every Sunday at 2 30 p.m. at Fraternity Hall. Grand Rapids, Mich.—The Union Societ neets every Sunday evening at 7.30 in Kennedy

Hall.
The Progressive Spiritualists Society meet every sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 38 N. Ionia street. Thursdays 3 and 8 pm. Mrs. E. F. Josselvn, Pres.
The Spiritual Association meets in Lincoln Hall every Sunday at 10:30 a.m. and 7:30 p.m. Circle at 6 pm. every Thursday. Lyceum every Sunday morning after the services. L. D. Sanborn, see'y; Haverhill, Mass.—The Mediums' Order of Beneficence meets every Friday evening in room II, Tilton Building, 46 Merrimack street. All are

Indianapolis, Ind.-The Indianapolis Asso-

Louisville, Ky.—The First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall. West Jefferson street above seventh. Independent Spiritual Church, S.W. Cor. First and Chestnut, holds services every Sunday at 2:30 and 7:30 p.m. Public seance Wedgesdays at 7:30.

Liberal, Mo.—The Spiritual Science Associa-tion meet every Sunday evening at 7:30 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evenings in G. A. R. Hall, 610½ S. Spring street. Alfred R. Street, president, E. W. Fortune, sec'y. Mediums and lecturers contemplating a trip to the Pacific Coast are invited to correspond with us.

Minneapolis, Minn.—The First Spiritual Soclety holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a m and 7:30 p in.

The Washington Union Spiritual Society hold services Sunday morning and evening at 2:0 2nd avenue, south.

Mrs. C. D. Pruden, Pres.

Milwaukee, Wis.—Progressive Society meets every Sanday evening at 7.39 at 216 Grand avenue. Nashville, Tenn.-The First Spiritual Church nolds services every Sunday at 10,30 a.m. and 7,30 p.m. at 602½ Church st. Mrs. Nellie Ulrich,pastor.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10.30 Sunday mornings and Tuesday evenings at 7.30. Lyce. um 9.30 Sunday mornings. Mr. Herbert E. Dimock, president; Mrs. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

Mr. P. Grifflith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegle Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10:45 a m and 7:45 p m. Henry J. Newton, President.

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited. J. B. Snipes, president, 26 Broadway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p m.

Adelphi Hall, 52d st. and Broadway, meetings every Sunday at 3 and 8 p m. Mr. J. W. Fletcher, regular speaker.

New Orleans, La.—The New Orleans Associa-tion of Spiritualists meet at their hall 59 Camp street, every Sunday evening at 7:30. Geo. P. Ben-son, President.

Onkland, Cal.—The Mission Spiritualists mee every Sunday at Native Sons' Hail, 918 Washing ton street, at 2 and 7.30 p.m.

Plymouth, Mass.—The Mediums' Order of Beneficence meets every Friday evening at 3 Wil-lard Place. Agnes W. Gleason, see'y.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at 913 (Grard av. Spiritual Conference Association; meets every Sunday afternoon at 2:30 at the N. E. cor. Eighth and Spring Garden st. S. Wheeler, Pres. The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum.

Providence, R. I. The Spiritualists' Assocition holds meetings every Sunday at Columbia Hall, at 2,30 and 7,30 p m. Lyceum at 1 p m.

Quincy, Mnss. The Mediums Order of Bened-cence meets every Thursday night at 7 Cottage st. Ail are welcome to come and learn of the object of our noble order. B. Porterfield, prest., M. A strickland, secy.

Nanta Cruz, Cal.—The Unity Spiritual Society (incorporated) holds services every Sunday at 11 a.m. and s.p. m. at Beulah Hall (over Santa Cruz Co. Bank), Pacific Avenue. Sociable every Wed-nesday evening. Reception (for spirits and mor-tals) every Friday evening. F. H. Parker, see'y.

Nalt Lake City.—Progressive Spiritualists So-clety meets every Sunday evening, at 7.30 at the Femple of Honor Hall, Main street. San Francisco, Cal. The Society of Progress

San Francisco, Cal. The Society of Progressive Spiritualists meets every Sunday morning in Washington Hall, 35 Eddy st. Mediums' and conference meeting every Sunday at 2 p m. S. B. Whitehead, see'y.

The Society of Humanitarian Spiritualists meets every Sunday morning and evening at the Metropolitan Temple, Fifth st., between Market and Mission. Strangers in the city made welcome, Seats free. Good music.

The Circle of Harmony, Mrs. F. A. Logan, president, meets every Sunday morning at 11 o'clock, at 1909 b Market st.

Springfield, Mo.—The First Progressive spir-itual Society meets every Sunday at 2.30 p. m. in G. A. R. Hall on St. Louis st., and at 7.30 p. m. at Harmony Hall, 230 Commercial st. F. L. Under-Nt. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st, Sunday at 2.30 and 7.30 p.m. Ladies' Aid every Friday afternoon at 1.30.

Nummerville, Mass.—Meetings held in Tem-plar Hall every Sunday at 11 a m, 2.30 and 7.30 pm. Mrs. S. E. Buck, conductor.

Washington, D. C.—The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at 11.30a. m. and 7.30 p. m. Lyceum at 10a. m. Goff A. Hall, secretary.

The Seekers After Spiritual Truth meets every Sunday at 7.30 p. m., in Typographical Temple, 423 425 63 st., NW. Sunday-school 10.30 a. m. O.W. Humphrey, Sec'y.

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Miscellaneous Articles

Space Allotted at the World's Fair to the Roman Catholic Church. 20,000 Square Feet. Total Roman Catholic Communicants, 6,250,045. Allotted M. E. Church proportion.

Written for the LIGHT OF TRUTH.

THE EAGLE AND THE SERPENT.

O. W. HUMPHREY.

Once on a time an eagle, flying at a height, espied a serpent crawling in the grass. Now, as a rule, the eagle would have alighted and devoured the serpent, but in this instance the serpent seemed to have charmed the bird, and the eagle did not molest it. After the first acquaintanceship they remained on friendly terms, and the serpent mated and raised progeny, and the king of birds also created a brood of young, which remained in companionship with the offspring of the serpent.

But, as time went on, it became apparent that the natures of the young serpents and eagles were unlike. The serpents were crafty and venomous, and the old father serpent shrewdly considered that the young eagles would open their jeyes to the sinister craft of their associates and wage war against Catholic Church of America. And the opportunity will be them. So he thought to himself how he might get the best of the situation, and he concocted an edict. Then he called together his clannish brood, and addressed them as follows

"My Dear Children: The time has arrived when I must instruct you in some matters which are a Sealed Mystery to you. In a far-away land is a Big Bugaboo who will love you and let you wear wings by and by, and play a harp, if you obey me, but, unless you do, the Big Bugaboo will put you in a fiery pit and roast you, so mind what I say."

Then, to make his words more terrible, the old father serpent brought out an old coat and some bones, and other ghastly objects, and rattled them, and the young serpent progeny became very much afraid, and promised strict obedience. So, then, their serpentine parent smiled in ghoulish glee, and proceeded with his harangue. Said he: "As you are now about to hear, your companions, the eaglets, are very bad. They discredit the tale about the Bugaboo. They never saw IT, and don't believe anyone else did; but, anyway, I have a book, and the book says there is a Bugaboo, who is revengeful, and if you doubt my words I will at once chastise you, and you will be cast into the burning pit."

So the serpentine brood became morbid and fanatic, and the serpentine parent leered in his serpentine wisdom, but the eaglets grew bold, and free, and got very smart, and the old father serpent thought to himself, "This won't do; they know too much," so he sent an Apostolic Delegate to the monarch of the air, who, after many Uriah Heep twists and squirms said: "Your Majestic Birdship, I perceive your youthful subjects are becoming ruined in the public schools. Now, we have some nice schools."

"What do you teach there?" queried his eagleship, interrupting and blinking lazily.

Pope sent Columbus to discover America, and De Soto was Rome is a huge system of secret organizations which are coninspired to slaughter poor innocent natives in the name of tinually multiplying. Many of them are composed of drilled the Catholic faith, and that Catholicism was never opposed to and armed men. For what purpose they are drilled and armed to science, because, when Galileo spoke the fact that the the priests know best. Meantime they need not think hard a blessing, for the Church knew it all the time, only it would not do to give it out; the dear people might be corrupted, don't you know," and with a smirk of self-satisfaction the Apostolic Delegate glanced out of the corner of his eye at his eagleship, and continued: "Your children are so bad; they need a Bugaboo to frighten them. We know just how to do it. Send them to us; we will fix them." and his sinuosity. with an unctious look, waited for an answer. His birdship glanced at the Apostolic Delegate with piercing gaze and rang a bell close at hand, whereupon an attendant presented don't like organizations.—True American.

himself. "John," said his eagleship, "call Uncle Sam."

With a nod John disappeared, and immediately the individual designated as "Uncle Sam" entered the room.

"This is Uncle Samuel, your serpentship," quoth the eagle "He has charge of affairs in my country."

Uncle Sam gazed critically at the serpent while the eagle stated his mission and repeated his words. Uncle Sam's

eyebrows raised gradually, he mechanically grasped an arm chair and seating himself, closed one eye, threw his left leg across his right, twidded his fingers, and softly whistled Then he took out his jack-knife, went over to the fire-place, picked up a splinter of pine and began to whittle. Finally his cogitations evolved, thrusting his hands beneath his coat tails, and tightening his thin, narrow lips, he exclaimed:

"Mr. Delegate, it strikes me you are a little previous; in fact, I am surprised at your unparalleled audacity. I want to say to you, that while I am boss of this country, I shall keep a sharp eye on all covert designs to undermine its liberties. Our educational insitutions open the minds of the young to the glory of freedom-freedom purchased by the blood of patriots, the blood of our forefathers; freedom brought about by the inspired utterances of noble men like Tom Paine and Jefferson, whose legacy of thought has descended to our keeping; who are still watching closely our destiny as a nation; who came from their spirit home to give timely warning of the serpent striving treacherously to undermine our country's welfare; so, I say, to you-back from your purpose, or I will grasp your slimy throat and throttle you before your choking coils render me powerless!" and, with sparkling eyes, Uncle Sam pointed to a silken banner, draped gracefully on the wall and continued: "There is the symbol of our glory as a nation. That symbol should float over every shoolhouse in the land. Beneath that beautiful emblem the minds of our youth will ripen into luxurious growth; our boys and girls will grow up into true manhood and womanhood. No sickly superstition is theirs. No priest shall hear tales from their soiled lips of base deeds done, for their minds are pure and healthy, the outcome of free thought and new knowledge of two years' imprisonment and a fine of \$1000. Murphy was science and religion, so I say-begone with your Papal in- charged with being one of twenty-nine persons who assaulted etitutions, your unwholesome nightmare called religion, your ex-priest Rudolph who was lecturing against Catholicism. sinister designs, or I will stamp you out of existence as I Several shots were fired, Rudolph was wounded and narrowly would any pest or pestilence which threatened me with dire escaped being killed.

consequences," and, with a frigid bow, Uncle Sam opened SPIRITUAL BOOKS. the door, and the Papal Delegate sneaked out, went home, packed his grip-sack, and with nervously clutching fingers bought a ticket for Rome, from whence it is learned that when he reached there, his first utterance to His Holiness was

"Your antique Holyship, those Americans are too sharp for us; let us go to Africa and assimilate with the natives; their woolly heads will never penetrate our motives, and when we have them subjugated we will organize an army and conquer the world in the name of the Virgin Mary and the cinnatior New York. Do not send drafts on Holy Catholic Pope.'

N. B. It is with profound solicitude the above apparently trifling parable is penned. The American people as a whole little realize the actual state of affairs now rapidly approaching a crisis. It is almost inconceivable that a fanaticism can exist in this enlightened age that will endeavor to prostrate freedom and erect a bigoted and absurd system of Papal dominancy in its stead. Yet such is the real fact. The Catholic world is exulting that, as they think, the Federal power is so nearly within their grasp.

Americans, awake from your lethargy before it is too late This is no idle dream, no fancy sketch. The police of New York City and other great municipalities are in the hands of the Catholics, the result of crafty design. The Catholic laity are instructed that the millennium is about to arrive : that the Pope will become supreme ruler of the world, for, with America in their throttle, they esteem the world within their clutch. This may seem incredible, but it is true. Only a few here and there give the beacon note of alarm. The spiritual press, instigated by unseen intelligences, is spreading it with avidity. Arouse to action and avert religious war.

THE WORLD'S FAIR.

A Chicago correspondent of The Boston Pilot, an anti-American, Roman Catholic sheet, published in Boston, has the following to say concerning Romanism and the World's

"The week beginning September 4th will, it is expected, be exclusively and distinctively 'Catholic Week.' Chicago during that week will present a remarkable spectacle-in the words of a rabid Methodist prescher, it will undoubtedly appear that the whole population has 'gone over to Rome.' Such an opportunity of placing itself fairly and squarely before the American people has never before been offered to the utilized to its fullest extent."

This is just what we have been telling the American peoole, but we did not expect that the Romanists would admit that the so-called World's Fair is to be a great big Romish show. The correspondent is correct in saying that"the opportunity will be utilized to the fullest extent," but wrong in asserting that the Romish Church will place itself "fairly and equarely before the American people." Nothing is further from her real intentions. She will wring thousands of dollars from her superstitious and ignorant adherents with which to make a gorgeous show, but she will not show up her iniquities, nor her designs upon the nation. She will not exhibit her ability as a teacher of treason, nor a destroyer of our educational system; she will not exhibit the arms and ammunition she owns and has stored in the basements of her churches, convents, and parochial schools, nor her teachings that are calculated to render her subjects willing to use them for the extermination of "heretics;" neither will she exhibit any of the female prisoners now confined in her nunneries, nor any of the living evidences of the depravity of auricular confession. Rome never allows the public eye to rest upon these proofs of her total depravity, but covers them up and denies that they exist. Those who doubt that the World's Fair will result in a flaming advertisement for Romanism, will be convinced of the fact before the great farce is half through.-Loyal American.

Opposed to Secret Societies.

The Roman Catholic press is horrified at secret societies among non-Catholics. They seem to think secret organizations are very wicked, but right along side of these fulmina-"What do you teach there?" queried his eagleship, intertions are very wicked, but right along side of these fulminations are very wicked, but right along side of these fulminations are very wicked, but right along side of these fulminations are very wicked, but right along side of these fulminations are very wicked, but right along side of these fulminations will be found half a column or more news concerning
"Oh, your most noble majesty, why, we teach that the
Catholic secret organizations. The fact is, the Church of
Greeting," "Beautiful River," "Rejoice and be
Glad," "Sweet Bye-and-bye," "We'll Meet beThe secret organizations which are conworld spun round like a top, we opened our arms to him with of the rest of us if we form our own conclusions as to why they are drilled and armed. The people have formed their own conclusions. When they see large bodies of drilled and armed Catholics parading the streets of cities, as on the second Columbus Day in Cincinnati, they must be permitted to conclude that Catholics are getting ready for something. Don't be needlessly alarmed if non-Catholics should conclude to fight the Roman devil according to his own tactics. Let the priests understand that the people of this country are neither serfs nor fools. Disband your organization if you

"Put None but Americans on Guard."

When Dago Satolli came to America he was taken from the steamer Majestic by our United States Revenue Cutter Grant, and passed through the custom-house without having his rosery beeds, scapulars, prayer books, "Judges of Faith," Theology of Liguori, mission books or Glories of Mary, subject to the examination of the authorities. This unjust discrimination calls upon the government officials the condemnation of all patriotic citizens. Why this treason-breeding Italian should be granted courtesies not accorded to one person of rank since 1776 is significant of the hold Rome has on Uncle Sam's boys .- Highland Light.

The Frankfurter Zeitung of March 28, 1893, publishes a horrible tale of superstition from the village of Pontezma, near Florence. A peasant's daughter suffered from hysterics. and the priest declared her to be possessed of the devil. The peasant consulted a reputed sorceress, on whose counsel, as the only cure, he was to seize and burn the first person knocking at his door. This happened to be a beggar woman, and he threw her into an oven. Her shrieks brought passers-by who rescued her in a dying condition. The peasant, his daughter, and the sorceress were arrested.

The French courts have decided against the Pope in the suit brought by the heirs of the Marquise de Plessis-Belliere brought to set aside the will by which she had made Leo XIII. her sole legatee. The courts decided that the Pope, as sovereign chief of the Papacy, has no right to possess property in France, and, what is more, that the Pope is no longer an ordinary sovereign, but merely the representative of a collection of ideas, incapable, of course, of acquiring property.-Illustrated American.

The jury in the opera house riot case at Lafayette, Ind., found a verdict of guilty, and the punishment was fixed at

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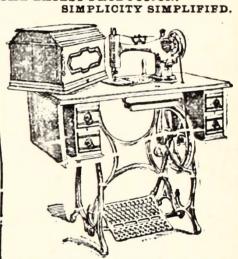
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LOCALS AND PERSONALS.

-Mrs. A. H. Luther is engaged at Pittsburg, Pa., for this month, and requests that her mail be addressed to 41: Wylie

-The New York College of Magnetics has been changed to the New York College of Fine Forces. Dr. E. B. Babitt, deam. Address 4 W. Fourteenth Street.

-Mrs. Celia Hughes, one of our most respected trumpet mediums in the city, has gone to Allegheny, Pa., for a couple of weeks to fill an engagement for holding circles. Allegheny Spiritualists have chosen well.

-The officers of the Union Society desire to express their united thanks to the speakers and mediums who so kindly assisted them in making the anniversary celebration a success. The Ladies' Aid wish the same extended to all who contributed and aided towards making their part of the program a success. -Mrs. Plymouth Weeks, assisted by Mrs. Kibby, Ropp,

nell, and Mr. Archer, will give a test seance at G. A. R. Hall en Wednesday evening, April 16th. Admission 15 cents. This promises to be an extraordinary event, and an interest ing evening, and so the friends may anticipate something good. Come and bring your friends.

-Brother J. J. Morse has been appointed "leader writer of the Blackburn Advertiser, an English advertising sheet, having a few columns of reading matter scattered through it to enhance its value. Somebody sent us a marked copy the paper, from which we gather this information. Brother Morse prove as useful in this as in other fields.

-Having been under the influence of an attack of La Grippe for some six months in the recent past, Mrs. F. O. Hyzer, a sparkling light on the spiritual horizon, has been compelled to cancel nearly all of her engagements to lecture to date. But health having dawned again, she is now ready to begin a renewed battle for the cause—aye, with renewed inspiration and clearer visions. Mrs. Hyzer is at present serving the Spiritualists of Akron, O., where she has produced an awaking in the cause, and in the new organization. She remains there until July 1st.

-The ladies of Union Society "Aid" have inaugurated a new program for their Wednesday meetings that promises good fruitage-financially and spiritually. The business meeting is shortened to a half hour, when a mediums' meeting is undertaken in the main ball, to which to cents admission fee is charged. One professional medium is always on hand to inspirit the assemblage, while amateur mediums are given an opportunity to develop their power spreparatory to going before a critical public-all mistakes being excused at the Ladies' Aid meeting.

-We are pleased to make it known to the public that Mrs. Jennings Donovan has recently developed as a clairvoyant clairandient, and independent slate writing medium-the latter to our personal conviction of a very pronounced order as may be seen by a notice in another column on the second This lady has now entered the field prossionally, and will sit for friends and honest seekers after truth. We heartily recommend her, and trust that she will be the means of making those happy who visit her rooms at 525 McMillan Street, Walnut Hills. Get out of the car about half a block after turning Peebles' corner.

-Mrs. L. A. S. Nourse, of Moline, Ill., sent us Vol. 3. No. 3. of the Magazine of Poetry to peruse. We find in it a sketch of her life, a portrait, and a number of poems contributed by herself. Also her "Pencillings from Immortality," a collection of writings from inspiration and words seen clairs ovantly upon the wall, given upon various topics, suggested by the invisibles, with portrait of authoress. We are pleased to see our workers exercising their talents in the secular world. It gives them a certain fame with which they can say a good word for the cause with more or less effect when occasion demands it. A familiar name always carries with it conviction that strangers to the public fail to do. May others do likewise. Address 1330 151/2 Street, Moline, Ill.

-Od-Graph is the name of a new sort of planchette or spirit talking board, either to take the place of automatic writing, or to aid in its development. It is a square with the alphabet circled in the center, the days and months on a perpendicular to the left; fractions and figures to the right; "yes" and "no" at the head, and the words "right," "wrong," and "good-bye" at the foot. A piece of isinglass about the size of the palm of the hand the former with a dot in the -is placed on the board. The fingers of one or both hands are to be tightly laid on the isinglass, and if the manipulator is mediamistic this transparent little sheet will move, the dot in the center indicating what is meant. Price 50 cents. For sale at Carroll & Van Sleyk, 152 State Street,

Chicago, Ill, or at this office on order.

-The E:hical Spiritualists opened their hall again last Sunday night to a fair audience, which was well entertained by the two mediums, Mrs. Ricker and Mitchell, who both did excently well. Mrs. Ricker, although she had been very sick for two or three days, did better than ever before on the rostrum, and showed plainly a grand increase in power of expression and fluency of language. We predict for her a grand future, and one that she is entitled to, for her perseverance, which has been at times under very discouraging circumstances. She also showed marked powers, added in the way of tests, and has great reason to feel satisfied and content. Mrs. Mitchell, as well, has reason to feel pleased with her success, especially her tests, which were better than the writer ever before heard her give. These two mediums hold this rostrum for the month of April, and while they may not be as sensational as some, all may be assured that they will be well repaid by an evening spent at this ball, and they are advised to attend and encourage two worthy mediums.-Corr. -The last flashes of the anniversary in Cincinnati were as

brilliant as the first. Tuesday, the third day of the festivalthe first and second day's proceedings having been fully outlined in last issue-found a large audience at G. A. R. Hall in the evening. After instrumental and vocal music, and an invocation by Mr. Edgar W. Emerson, Professor W. H. Meyers, of Van Wert, O., a recent convert from Catholicism and parochial school teacher to spiritual science instructor-delivered an address. For a young medium and young speaker he did remarkably well, considering the variety of subjects now engaging Spiritualists. But he rose to the occasion and promises to be of healthy growth as a co-worker on the rostrum .- After him came Mr. W. H. Archer with tests. Twentyeight were recipient, obtaining in all about forty tests. A most remarkable one was that of seeing a ring with a heart and seven stars on it, hidden in a lady's pocket book, and belonging to a spirit he was describing. The test was ackowledged to be correct, the ring having been brought to test the medium. Mrs. Ropp also gave about twenty tests, mentioning about thirty spirit names in them—one similar to that re-lated above. Mrs. Weeks and Mrs. Mitchell also gave a number, which were very good, and elicited applause with the rest. Mr. Emerson then closed with two exceedingly fine tests, which put a crown of glory on the evening's entertainment. The "Sweet bye and bye" was then echoed with vim and vigor in response to a request by the latter named.—On Wednesday evening the celebration closed with a grand ball preceded by a supper. So ended the commemoration of an event, the success of which may be given almost entirely to the lady workers, whose untiring energy displayed itself from first to last.

-Mr. Willard J. Hull received a right royal welcome at G A. R. Hall last Sunday by the members of the Union Society considering that it was the first Sunday after the anniversary feast, and that it was still being celebrated by another So ciety not far off. The morning as well as the evening service was well attended. Mr. Hull's subject for the evening was "What shall we do to be saved?" The question is not an unfamiliar one—especially not in orthodox circles. But this sermon was not orthodox. Mr. Hull doesn't use orthodox paper to write upon. He never graduated in an orthodox college of learning, and, therefore, orthodoxy had no showing. But for that there was no weariness manifested in the andience-no desire on the part of the men to go to sleep, or on the part of the better element to study millinery. There was no time for this. Every sentence expressed by the speaker was an inspiration of new light—of truth that kept the attention alive long enough to receive the one following. The whole acted on the mental vision like a panorama full of bright scenes that cheered and invigorated, satiated and pleased, enthused and excited to laughter and applause, atternately. His comparisons between the vain efforts of theological teachings to show man a way to heaven and the simple rules laid down by the spirits were sublime in the extreme. No real thinker could have been puzzled which to was readily depicted by quotations daily used in the pulpits one conflicting with the other, but remaining unnoticed by the mass of communicants who were lost in the one thought, often timidly. Many of the ceremonies of the church are believe. Salvation thus becomes a matter of speculation rather than a practical achievement, and disappointment to The new born spirit readily and joyfully relinquishes the old

life a sit offering for the higher life. On the whole it was a sermon full of meat, and of a digestive quality, and must be heard to be appreciated. Words, do not concern the induced with the grand must be world. heard to be appreciated. Words do not convey the influence and spice put into it by the speaker, and thus a personal attendance is needed to get the full henefit of Mr. Hallis has Spiritual Meritanian to the world. and space put into it by the speaker, and thus a personal attendance is needed to get the full benefit of Mr. Hull's lectures.—After him came Mr. H. W. Archer, to demonstrate in a practical manner what had been preached. Mr. Archer, since practical manner what had been preached. Mr. Archer, since his stay in Cincinnati, has developed as an excellent plation test medium, and is equal to any emergency. In an information of the form test medium, and is equal to any emergency. In an information, followed with interesting remarks and tests. Mr. Individual short time, on this occasion, he gave thirty six tests: i.e., that number of persons were recipients, but some re-ceived a few words from two or three of their spirit friends, including their names, running the actual number of the good which has been accomplished. Jacob I don, Esq., of the good which has been accomplished. Jacob I don, Esq., tests up to sexty four. Only one or two of this large number remarked that there was truth everywhere, all religious deber remained unidentified. Many of them were remarkable nominations have more or less of the truth. All countries in detail and revelation. The medium told of articles the recipients had on their person belonging to the spirits maniing spirit was interested; of diseases they had been troubled with in the past, and the physician (now in spirit) attending them, giving the name of the physician, etc. Applause greeted every acknowledgement of this character, and whetted the appetite for more. But, like everything else, it had an end, when Mr. Hull arose, and pertinently asked: "What an end, when Mr. Hull arose, and pertinently asked: are you going to do about it? Then calling atten Then calling attention to the tests just given, he said they were undeniable facts that recently passed away from Malden and desired recognition, needed but the ordinary understanding to be accepted, and which was promotly given by a gentleman in the audience. showed how beautifully sublime in all its simplicity Spiritualism is. The singing of the Doxology closed the services.

Since our last letter was written the forty fifth anniversary of the advent of Modern Spiritualism has come and gone, and mal Meeting.

The Veterans' Spiritualist Union held its monthly meeting more than eight million professed Spiritualists and others day. Andrew L. Knight, Esq., was President of the day, and bers, but we noticed that at this meeting a donation of thirty in opening, lawyer-like, sumed up the facts of the day and dollars was received from a friend to be paid to a worth hour, which give conclusive proof that spirits do return. He spoke of the well-remembered time when William Miller tained us with stories and reminisences of the past, which astonished the people with the prediction that the world were very interesting, but our space forbids any report of would come to end in 1843, and after this and the many years followed without its fulfillment the world sunk into infid and skepticism until the dawn of the light of Spiritualism in when the knowledge of a future life gave place to an era of doubt and uncertainty, and the question "If a man die shall he live again?" was answered. Mr. Knight closed with a poem and a hearty welcome to all present.

Excellent music was furnished by the Mendelssohn Ladies' nartette, Mr. John T. Lillie and Mr. William F. Boyce. After a solo by Miss Juliet Lewis, Hon. Sidney Dean gave a historical address upon Spiritualism, noticing many of the marks of progress during the last forty-five years, closing with a delineation of the power of Spiritualism to elevate the human race, advising all to let its evolution take its true course until the world shall be redeemed from the power of ury of Indian wisdom. This enquirer and truth seeker (a

bigotry and superstition.

Mr. F. A. Wiggin, of Salem, gave tests of spirit presence throughout the day, nearly all the names given being recognized.

At the afternoon session Dr. H. B. Storer was the speaker, and said that we were not celebrating a single event like the coming of the raps to the Fox sisters, but everything which has brought us into communion with the angels. He said he was a phenomenal Spiritualist, because any theory that was not susceptible of proof was not worthy of our attention. There is nothing supernatural about it, but everything is perfectly natural. Clairvoyance is begotten of human sympathy and opens to us the doors of the spirit world, and our mediums see through them the beauties of the spirit world just as naturally as we behold the realities of this life with the natural eye. The fact is we are letting go the dogmas of the past and begin to realize that we are free.

After a solo by Miss Laura Buett, of the Mendelssohn's Mrs. Carrie E. S. Twing spoke of our spiritual resurrection and the wonderful teachings of nature. To do good should be our religion, trying to impart sunshine to weary hearts everywhere. Instead of the old hell of theology let us give them the heaven beyond, open in all its glory and beauty for

every child of humanity.

In the evening Mrs. R. S. Lillie spoke upon "Progress in Religious Ideas and the Trend of Modern Thought," remarking that when the people became ready to receive the truth the demand was first answered by the raps at Hydesville, and little by little the thought has grown in volume until the cloud is about to break over us in the splendor of spiritual light. Materialism said that death was a finality, but Spiritalism says that it is the door to a grand immortality.

Mrs. Lillie closed with an eloquent description of what Spiritualism has done for woman. She is coming to the front; she is here, by the way, already, and is to enter our legislative halls and confound our doctors and lawyers with her logical arguments. The day is breaking and the angel of light is flooding the world with his glory and power.

Miss Lucette Webster, the well known elocutionist, gave several very fine recitations during the day. "Searching for the Slain" and "How Salvator Won" were especially interesting and heartily encored.

The Society of Ethical and Spiritual Culture observed th anniversary with appropriate exercises. Mrs. M. Adeline Wilkinson presided and gave an excellent greeting under the inspiration of Maggie Fox, and tests were given by Mrs. S. E. Buck and others. Mrs. Ida P. A. Whitlock followed with an eloquent speech, full of grand and beautiful thought, holding the enrapt attention of the andience. Miss Jennie Rhind, in her vigorous Scotch language, claimed that a just judgment should be meted out to the mediums who sarrificed much and gave much for the benefit of audiences, who should be ready to appreciate their good work and not too hasty to condemn apparent faults. Mrs. E. M. Shirley emphasized very strongly the truths uttered by the speakers who had preceded her, and excellent music was furnished by Mrs. Kate M. Shepley and Mrs. Nellie Carlton. In the evening tests were given by Dr. Willis Edwards, Dr. C. H. Harding and others, and a social and dance was enjoyed until a late nour, all feeling themselves benefited by the observance of the day.

The Children's Progressive Lyceum held their exercises in Horticultural Hall, which was profusely decorated and filled with intelligent audiences throughout the day. Mrs. N. J. Willis set the ball in motion with a stirring address upon the active service for humanity rendered by Spiritualism, and was followed by Mrs. Townsend Wood, who heartily endorsed the Children's Lyceum as the greatest need of the spiritual cause, in order that our children might be trained to understand themselves, and to be better prepared to assume our places when we shall have passed away. Miss Estelle Huff stantial reality, patent to all. gave several very interesting readings which were heartily New York.—Thanks for Speeches were made by Dr. J. A. Shelhamer, President of the Children's Progressive Lyceum Association, Mrs. M. T. Longley, J. B. Hatch, who was for twenty years a con-Progressive Lyceums, Mrs. C. Fannie Allyn, Mrs. Ida P. A. Whitlock, and others. Mr. J. Frank Baxter gave a most excellent address in the afternoon, and the evening was taken up with interesting exercises by the children of the Lyceum, each number upon the long program being rendered in an artistic manner and received with hearty applause. At the close of the exercises Assistant Conductor Wood presented Mrs. Maggie F. Butler with a basket of rare exotics as a mark of the esteem in which she is held by her many friends for her untiring devotion to the cause of the Children's Progressive Lyceum, to which she responded very happily, asking all present to bestow their patronage at the coming festival, to be held in Music Hall, May 6th, and the exercises

were closed with a fine selection from the orchestra. We would most earnestly recommend that branches of the Children's Progressive Lyceum be organized in every city and town where public meetings are held, that the coming generation may know something of the meaning of spiritual

truth. The meetings of Boston Spiritual Temple last Sunday were well attended, and the platform was handsomely dec-orated with Easter lilies. The morning service opened with a vesper song by Mr. John T. Lillie. Mrs. Juliette Yeaw was present and spoke of the Spiritual Easter, comparing it with that of the Church, noting this difference: the Easter of Spiritualism is one of knowledge, that of the Church based upon faith. The latter believe the gates to be ajar, we know they are wide open, giving us loving communion with our angel friends. Mrs. R. Shepard Lillie was the regular speaker The inconsistency of modern Christian teachings announcing as her subject "The Relinquishing of the Old illy depicted by quotations daily used in the pulpits and Taking up the New." She said that man moves out of dicting with the other, but remaining unnoticed by the old paths very slowly, taking on the new reluctantly and

NEWS FROM CORRESPONDENTS, Continued, many will be the result—the unwise teachers, though honest and takes upon itself the new rising above earth, leaving all many will be the result—the unwise teachers, though honest in their ignorance, not excepted. He then defined his own position on this question as a spiritual teacher, showing the folly of having a savior beyond personal qualification and the necessity, therefore, of individual effort in making this life a fit offering for the higher life. On the whole it was a lever, but will stand appearing above the necessity and takes upon itself the new rising above the carrier and takes upon the carrier and takes u

> Jones referred to the present as the first Sunday of the fortysixth year of Modern Spiritualism, and reviewed briefly some s had on their person belonging to the spirits mani-of articles they had at home in which the manifest-cit was interest. the inspiration our angel friends bring to us to help us bear the burdens of life, and that we should investigate Spiritualism with reverence, seeking to know more of it as the years go by. F. clexis Heath was the next speaker, and compared the knowledge we obtain with the faith of the old theology, reading a poem entitled "Shadows," and gave the name of Robert Barrett an old man ninty-three years of age, who which was promotly given by a gentleman in the audience.
> Mr. C. O. Gridley, a young medium from New York, gave some very clear tests, which were the more convincing from the fact that he is an entire stranger in the city. Experiences were given by nearly every one present, and we congratulate our brother upon so good a beginning of the People's Spirit-

who are investigating the phenomens, have joined in celebrating the great advent. In our goodly city the Boston special work the relief of needy pointualists and mediums, Spiritual Temple held its celebration in Old Fellows' Hall and is doing a good work. Contributions are received at April 1th, with a large attendance. This society has for its meets at 3 p. m. Sundays. Mrs. Livingston gave each child special work the relief of needy spiritualists and mediums, an Easter egg and a card last Sunday.—B. with large and intelligent audiences throughout the entire every meeting, which are appropriated not only to their mem-Congregationalist minister. The members present entertained us with stories and reminisences of the past, which them. So the good work goes on.

Hamilton, Canada.

Success and progression is the order of the day in this city, thanks to the earnestness and zeal of such enthusiastic workers as Brothers George Maddocks, Robertson, J. B. Smith, Holmes, Garrett, and others, who are ever front and foremost in upholding the teachings and science of Spiritualism.

We had a visit from a highly magnetic and liberal minded gentlemen from Kircardine. Having heard something of the Spiritualistic philosophy and realizing that it was something of universal benefit, he determined to see and hear for himself, as Apollonius of Tyans of old did, when he journeyed from Palestine to Hindoostan to seek admittance to the treasdoctor, by the way) returned, I feel certain, laden with Spirituslistic lore and spiritual knowledge to initiate his friends into the various branches of Spiritualism. I met him at the station and gave him the ontlines of our glorious philosophy. On Sunday my co-worker, George Maddccks, kindly enter tained him with a long series of personal experiences of spirit return and phenomena beyond dispute. In the evening being drawn mostly from the churches in the vicinity, and he attended our public service and heard for the first time trance discourses on subjects handed up by the audience after which he attended a private seance in my own home where I hope he received evidence of a power tending to prove the claims of Spiritualism, that the decarnated spirts of mortals can and do come back through the agency of mediums to prove the science of immortality.

As an instrument in the hands of a higher power I feel overjoyed and gratified with the progress going on around me and all through Canada. Every mail brings letters and enquiries on the subject; indeed I find the work of the cause so much increasing that sometimes I have barely time to do justice to the correspondence flowing in, not only from Canada and the States, but from many distant parts of the world. That the cause is gaining ground and popularity all over the world I have ample evidence, that the spirits are working incessantly in the ranks of humanity I am assured by many missionary spirits themselves, and that a revolutionary change in the tenour of human thought regarding religion and ethics in general is corroborated by the fact of the toler ation and liberal spirit manifested not only by the public and the press, but by ministers of almost every denomination. True there may be here and there some poor isolated intolerant bigot, a mind warped and distorted by fear or the love of a mercenary living in the fields of orthodoxy; but on the whole there is encouragement everywhere. Now is the time for every true Spiritualist to shout Hosanna Nil desparandum interested audience, many of whom pronounced the lectures and "Stand to Arms."

The wisdom of the spiritual realm will make all strong, the ignorance of humanity will make many weak. Let all be mediums, but there are none who surpass Mrs. Lake in eleguided by the true science of unity, which means strength, garce of diction, depth of thought, attractiveness in delivery. by brotherly love which means happiness, and by fidelity to She has set our people to thinking in larger and clearer ways, the cause which will bring not only spiritual prosperity, but and we bid her God speed wherever she goes. She is, we a reward in the kingdom of the real that will more than com- understand, to be settled as resident speaker in our neighpensate for the many drawbacks connected with battling for boring city of Cleveland,, and we hope and trust she may th and spiritual knowledge. There are Judas Iscariots, male and female, in all religions and societies, but the apostles of truth are ever in the majority, and Spiritualists all over the world may rest assured that so long as they hold together in the bonds of true earthly friendship and brotherly love the angels will assist them in all their many combats on this plane of existence. May unity and love be the passport words of every Spiritualist throughout the world.

GEO. W. WALROND. the world.

New York City.

The Columbian Fair, held under the auspices of the "Ladies' Aid Socity," closed on Saturday evening, April 1st, after four days of liberal patronage and general enjoyment. Adelphi Hall presented a picture long to be remembered with its elaborate decorations appropriate to this memorable year, in the midst of which portraits of Columbus and Washington seemed to smile a cordial welcome upon each visitor while the lavish admixture of American and Spanish colors, together with a profuse display of beautiful articles donated friends of the cause, created a tout ensemble that charmed all beholders. Nor were the useful and toothsome commodities forgotten, but met the eye in sufficient abundance to gratify every taste. The society is greatly pleased with the result of its first venture since re-organizing for active work, and intends to energetically pursue its present course, until the much talked of "Mediums' Home" shall become a sub-

New York .- Thanks for publishing the message from Leah Fox-Underhill to me with my address, as it resulted in some of the good friends and readers of your much improved aper in remitting funds for the funeral expenses of the late Margaret Fox Kane, to-wit: Abby S. Pettengill, \$5; Thos. J. Skidmore, \$5; G. W. Allensmith, \$1; J. D. Henry, of Iowa. Soc.; Maria Mayer, 500: James Malcolm, 250., and others \$17.75. making \$30 received since the issue of March 25th. We hope to receive small amounts from those able to do so to liquidate the undertaker's bill. Mr. Hudson Tuttle's story, "Led to the Light," is very interesting, and the paper is called for in consequence. The change of name to LIGHT OF TRUTH is a decided improvement and the paper is worthy of a great increase in circulation.—Titus Merritt, 319 West Fifty-fourth St.

> Unlike the Dutch Process No Alkalies Other Chemicals are used in the preparation of W. BAKER & CO.'S BreakfastCocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGCESTER.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass. NOTES FROM ALL POINTS.

Chicago, Ill.-P. A. Seguin, editor of the True American writes that he has changed his address from 120 N. Wood Street to 110 North Paulina Street, where he has opened the Little Red School house," a place of rest for the World's Fair visitors. Good board and lodging can be had for \$1 50 Fair visition.

per day. Persons wishing to secure rooms must write ahead and state the length of time they intend to remain Address as above.

Olympia, Wash-George A. Barnes writes: "The First Spiritual Society of Olympia have had with them for the past Spiritual for the page ten days Mr. G. F. Perkins and wife, the spiritual evangelists, who, on Sunday, the form lit, in our Liberal Hall, to a crowded house sang several very fine selections, accompanied on the organ by Mr. Perkins, after which they gave short addresses, and then correct psychometric readings from articles of many different persons in the audience. done a very effective work here in a very short time, and set many a doubting one to thinking."

Estridge, Nan.-The Spiritualists of Estridge were called together at the home of Drayton Gillet by Dr. Lee, who or ganized the society. Mr. Drayton Gillett was elected presilent; Mrs. Sarah Gillett, treasurer; Mrs. Carrie A. S. mmons, secretary. Our time of meeting will be Sanday and Wednes day evenings of each week -Mrs. Carrie A. Simmons.

East Clairdon, O .- Professor D. M. King will meet with the Ober Union Society at 10 3 a.m., April 10th. The meeting will be held at the old Ober homestead, I ast Clairdon, O. Let everybody turn out and attend this meeting. Sample copies of LIGHT OF TRUTH and Spiritual . Idiance will be distributed free. Don't forget the picnic basket, neither the change to pay for the paper .- A Member.

Springheld, Mass,-Mrs. Carrie Twing is speaking here this month. She lectures at 130 and 7p m. Sandays, and holds a seance on Tuesday evenings, all in the hall of Foot's Building, leased by the Ladies' Aid Society. Her address is Sherman Street, this city. The sociables on Thursday evenings are as popular as ever, and the Children's Lyceum

San Bernardino, Cal.-The forty-fifth anniversary was duly celebrated at San Bernardino, Cal. J. Madison Allen, speaker for the society, delivered two most excellent discourses appropriate to the occasion; Ella Wilson Marchant, President, read an anniversary poem with fine effect, and gave a very impressive invocation; the choir furnished good musical selections; Prof. Allen also rendered some of his own musical compositions, and gave psychemetric readings.

Brooklyn, N. Y.

The anniversary services at the parlors of Mrs. Jennie C. Blake, 451 Franklin Avenue, this city, were held Sunday evening, April 2d. The rooms were beautifully decorated with flowers, and the service opened with a song and piano accompaniment by Miss McCracken and Mrs. Skinner, also a song, "Only a Thin Veil Between Us," by Mrs. Van Brocklin, Mrs. Blake's daughter accompanning, after which addresses were made by Mrs. E. Kurth, Mrs. Lucy J. Weiler, Mrs. H. M. Walton, and Miss M. Terry, the latter being a recent acquisition to our Brooklyn mediums and platform speakers; speaking under the influence of her spirit guides, her address was not lengthy but interesting, indicating talent of a high order and future usefulness. The services were interesting, with tests of spirit presence by Mrs. Blake, and, although less pretensions than others, were a grand success. Mrs. Blake's parlors, as above, are thrown open to the public each Sunday evening, the services being mostly tests, are educational and very satisfactory to her audiences, that crowd the rooms; they DANIEL COONS. are new investigators.

East Aurora, N. Y.

I have taken the LIGHT OF TRUTH, formerly the Better Way, about one year. I commenced taking your paper more to read what "spiritualistic cranks" had to say than any real knowledge I might gain from its persual, but mentally said when I subscribed, its a poor newspaper that man glean a little knowledge from, and the more truth and light the paper sheds the better the journal. Consequently your sheet is rightly named LIGHT OF TRUTH. When the L. of T. shook hands with its East Aurora subscribers there were only two avowed Spiritualists in the place, now there is no less than fifty, beside many more who are investigating the subject. Six weeks ago we organized here a Society of Psychical Research. We have twenty-six members, among them are four good mediums (for amateurs). Another Winter we expect to employ regular speakers and test-mediums. H. W. Richardson is president and T. S. Millar secretary of the 50tiety, and we, as a society, extend our thanks to the LIGHT OF TRUTH for its effulgent rays cast upon its East Aurora sub-F. S. MILLAR.

Akron, Ohio.

Mrs. H. S. Lake, who spoke for the society during the month of March, closed her engagement with a large and some of the most eloquent and instructive they had ever heard. We have listened to our various able speakers and occupy our platform many times the coming season. good wishes for the LIGHT OF TRUTH and its editor.

D. H. DRUSHAL, Pres.

BETTITES MERRITT, 319 West Fifty-fourth street, New York, has ca sale at Carnegie Hall the LIGHT OF TRUTH, spiritual books, and papers. STATE OF OHIO, CITY OF TCLEDO,

LUCAS COUNTY, FRANK J. CHENEY makes oath that he is the senior partner of the irm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUN-DRED DOLLARS for each and every case of Catarrh that cannot be

cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY. Sworn to and subscribed before me in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON

Hall's Catarrh Cure is taken internally and acts directly on the olood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Prevent Diphtheria.

No disease so terrible, because none so fatal. Use Dr. Hexie's Cer tain Croup Cure at the first appearance of any soreness or inflammation of the throat. It will soothe the irritated membranes, relieve the chills and fever, and prevent the development of diptheria. No opium in any orm. Causes no nausea. 50 cents. A. P. Hoxsie, Buffalo, N. Y., Manufacturer.

In cases where dandruff, scalp diseases, falling and gravness of the hair appear, do not neglect them, but apply a proper remedy and

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, diagnoses and prescribes for patients everywhere, and very seldom, if ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W.S. ROWLEY, M.D., who has taken a course in homeopathy and is also a graduate of Rush Medical College of Chicago allopathic and the Eelectic Medical Institute of Cincinnati, O., and therefore is fally competent to carry out any and all instructions and please the adherents of all schools of medicine. For the next three mouths, in order to increase the circulation of the Light of Truth as a matter of personal friendship, I will send diagnosis and medicine to last two weeks and the LIGHT OF TRUTH FOR ONE YEAR for \$1.00 to all new patients and non-subscribers. Send for circular "A." Address,

W.S. ROWLEY, M.D., No. 9 Glen Park Place, Cleveland, O.

W.S. ROWLEY, M.D., No. 9 Glen Park Place, Cleveland, O.

W. J. COLVILLE

Will deliver two lectures daily during the session of Summer School of Psychic Science at Lity Dale, N. Y., commencing Wednesday, June 7, 1843. He will speak daily at 2 p. m., also on Tuesdays, Thursdays, and Saturdays at 10 a. m., and on Mondays, Wednesdays, and Fridays at 7,30 p. m. From June 7, the July 5th complete courses of twelve lectures will be given on the Spiritual Science of Health, Sacred Authology, and Spiritual Cosmogeny or Man's Relation to the Universe. From July 6th to 20th on Spiritual Teachings or the World's Great Poets and Authors, Psychometry, and second course on Spiritual Science of Health.

Terms—\$12.50 for any course of twelve lectures, or \$4\$ for two tickets admitting to twelve lectures each or twenty-four in ali. Visitors' simgle lecture tickets, 25 cents.

Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration.

W. J. Colville will speak in the auditorium on Sundays, June 11th, 18th, and 25th at 10 30 a. m. and 2 p. m.

Mrs. Lillie and W. J. Colville will lecture on Sundays, July 2d, 3th, and 16th. W. J. Colville and Mrs. J. B. Jackson July 23d.

Prof. Geo. W. Morris, of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals